



The dis-

playing of the Protestantes, & sondry their practises, with a description of diuers their abuses of late frequented. Newly imprinted & gapne, and augmented, with a table in the ende, of all suche matter as is specially contained within this volume.

Made by Myles Huggarde seruant to the Quenes maiestie.

Anno. 1556.

Cum priuilegio ad imprimendum solum.

GO on good booke, God graunt that thou
Suche frutesfull fauour fynde,
From readers eies, and hearers hartes,
To banyshe errors blynde.

And as thy trothe, by trade and time,
Is tried endles trewe,
So trust, thy playn apparant prose,
Shall endles troth renewe.

Though wresting wittes or taunting tonges,
Wyll seke the to deface,
To sawing soles, or spirefull sprites,
Gyue neither care nor place.

For as offence to none is ment,
So if offence do groo,
The faute is theirs, the fruite is thynes,
Sythe troth doth force it so.

The maker myndes to mende eche mys,
That talke and tyme hath bred,
Of heresies, and errors great,
That fansies late hath fed.

Whiche so with witte and wyll haue wrought,
As wronge hath wrested right,
From frutesfull faith, to fruteles wordes,
And quenched vertue guyght.

Belese is brought to talke of tongue,
Religion rackt amis,
Open praiser, by labour cold,
Fasting, fetysh fondnes.

Prelacy

Prelacy is popishe pompe,
Vertuous bowes are vaine,
Ceremonies curious toyes,
Priesthod popery plaine.

Thus vice of vertue beareth bruite,
True faith is fled away,
Presuming pryde possesseth place,
And fanny conscience key.

No man beleued in his skill,
Eche wight so wise doth seame,
As bothe vnskild, and eake vnclearnde,
All learning yet will deame.

O endles error of selfloue,
Of ignorance the roote,
Confunder of all faith and grace,
And bale in steede of boote.

O wilfull wretched myll,
That workest endles woo,
O arrogance and heresy,
That wrestest scripture soo.

O heedles heapes of seruient sprites,
Why beat you so in hart?
By ending flamme, to endles fyre,
Both soules and bodies part.

What overweening spirite,
Doth pusse you in suche pryde,
To thinke your selues more godly wyse,
Then all the worlde besyde?

What titles and what termes you vse,
It makeith moste men smyle,
Howe droncken in the lorde you are,
Howe closely you begyle ..

You systers and you breithren both,
Thus eche to others saieth,
The lorde be praysde, when fylly lust,
Ye vse with feling faeth.

And what is founde in all your deades,
But frutes of lyberty
Wynde, and wordes, wilfull workes,
A masse of mysery.

Though in this booke, sharpe sense and wordes,
May seme to some appeare,
Remember that, longe festred sores,
Sharpe corpes doo requere,

And you that reade, nowe reade to learne,
Come not with myndes prepar'd,
To synde out fautes, or fanfy fede,
Let all delites be bard.

Thus wysling well, for whiche I wryte,
This booke then written thus,
For good mens gayne, for ill mens grief,
A na truch for to dysceus.

FINIS

To the moſte excellent
and moſte vertuous ladye, and
our moſte gracious ſoueraigne, Mary
by the grace of God Quene of Eng-
land, Spaigne, both Sicilies, Fraunce,
Hieruſalem, and Irelande, Defendour
of the faith, Archducheſſe of Austria,
Ducheſſe of Millaine, Burgundie
and Brabant, Counteſſe of Haſpurg
Flaunders and Tprole. Your Maieſ-
ties moſte faithfull, louinge and obe-
dient ſervant Myles Huggarde, wiſ-
ſheth all grace, long peace, quiet
gaigne from God the father,
the ſonne, and the holy
Ghoſt.



*H*aving called
too my remem-
brance my moſt
dreade ſoueraign
the manyfolde
miſeries, which
by the iuſte plague of God dothe
nowe

nowe raigne amonge vs, thoccaf-
ons w hereof thoughe euerye man
may trulye thinke his owne sinnes
to deserue(as they doo in dede) yet
other special causes there be, w hich
prouoketh Goddes vengeance to
light vpon vs:as cheifly infidelitie,
wherby God is most hainously dis-
honored, for the whiche wee are
most iustlye punished: and also our
rebellious murmuring against our
regale rulers, appointed of God to
raigne ouer vs, to whome we owe
our due allegiaunce. The punishmē-
tes of which offēces(beside al other
vices whiche dothe abondauntlye
flowe amonge vs at this daye) God
hathe most greuousslye excuted in
the olde time, to the terroure of all
traitours and riotous rebelles. As
namely for rebellion, and murmu-
ring against the magistrates, Chore
Dathan

Dathan, and Abyron, with manye
 hundrethes mo, may be examples:
 Whose terrible punisshmentes the
 worlde dothe nowe litle regarde,
 nether fearing God nor man. And
 also where Christ cursed two great
 and notable cities for infidelitee,
 whiche was Chorazin, and Beth-
 saida giuinge them ouer to their
 own vanities for their faierhles be-
 hauoure: This curse alsoo is cleane
 forgot amōge vs, which appeareth
 by the infidelitee nowe raininge.
 But god hath not forgot to plague
 vs for it, yet mercifullye, and not to
 our desertes, This I saie, most noble
 Queene, hath moued me with the
 assistance of my frēde to make this
 litle worke (moore profitable in
 matter, then pleasaunte in stile, for
 lacke of eloquence) this moued
 me, I saie, as I can to displaie and
 open

opē the horrible inormities of the
protestantes. Whose murmuringe
against their magistrates may well
match the rebellious Israelites, & in
their infidelitēe the cursed cities of
Iurye condemned by the mouth of
Christ. Whiche enormities to re-
moue, so much as lieth in me by the
helpe of Goddes grace, though not
in those whiche are peruerse in opi-
nion, yet I trust those that be waue-
ring shal heare iuste cause to discre-
dit them, and to abhorre their detes-
table factions, and also constant ca-
tholikes better confirmed in faieth
and good livinge. Whiche thing to
that ende being finished, my dutie
being considered in this behalfe, I
am thus bold to trouble your high-
nesse with this litle volume, which
beyng before this tyme imprinted,
although not in suche perfection as
the

the same is at this present, hauyng
called sith the first edicion, the ayde
of my frende, and therfore thought
it more mete the dedication vnto
your maiestie, moste humbly be-
sechyng the same to pardon this
my rude enterprise, praying our
LORDE GOD in whose hands
des are the heartes of all kynges,
longe to preferue the kinges ma-
iestie. And graunt vnto his highnes
a safe retourne to bothe your noble
heartes desires, and comforte
of both your maiesties realmes,
and also preferue your grace
in long prosperitie to the
discomfiture of all
youre highnes
enemies
Amen,

*Your hyghnes faithfull
and obedient seruant.*

Nyles Huggarde.

The prologue to the reader.



Tis commonly seen
that they which with pre-
ceptes and rules doo di-
recte others, and seme
therein to excell, because
they suppose they can not
be corrected, doo epther much good, ouer
whome they haue the gouernement, or
els to y same they cōferre great damage,
they themselves not escapinge without
infamy. In lyke maner, our late elders
and ministers (for so they termed them-
selves) if with the holsome erudition of
Goddes vndouted truthe, and with the
admonitions and perswasions of the gos-
pel, they had applied the same to the cor-
rection of lyfe, and amendement of the
conuersation of them, ouer whome they
toke vpon the charge, no doubt they
had doone muche good for the common
welthe, and to the reformation of mans
corrupt nature. But vsing themselves
cleane contrary, that is to saie, neyther
vsinge gods truthe as it ought to be, but
rather

rather abusing the same, neither in their
attempts established an vniforme reli-
gion, nor yet perswaded correction of
life. They haue brought this publike
state of Englande into great detriment
and misery, as lamentable experience to
our great smarte declareth. And because
(moste frendly reader,) thou maiest per-
ceiue partely, with what vile doctrine a
great parte of this realme hath been al-
lured, and with what pestilent perswa-
sions men haue bene ledde, and partely
with what detestable vices, and horri-
ble abuses the scholemasters theselues
haue bene infected: This presente vo-
lume, entituled The displaying of the
protestantes, is compiled, not for any
malice or enuie met to any of ḡ parties,
but for good will to the Reader, & for a
naturall pietie to this our countrey, the
naturall nourice and mother of vs all.
Whiche protestantes may aptely be co-
pared to Plato his Gyges, ḡ tale of whom
Tully reciteth in his third booke of his of-
fices. At the falling downe from aboue
of certen stormes of wether, the earthe
opened in diuers places, by reason of the
drought

Plato. lib. 2.
De Re Pub.

The Prologue.

brought before. Gyges being a Mynges
Shepheerde, entred in to the earthe at a
great hoole, and founde a brasen horse
(as the fables declare) in whose sides
wer doores, which being opened, he espied
the corse of a dead man of a wonderfull
hugenes, and a golde ringe vpon his fin-
ger, which as sone as he pulled of, he put
it vpon his own. The nature of the ring
was this: that when he had turned the
head towardes the palme of his hande,
he was inuisible, and sene of nobody, &
yet sawe euery thyng: and turning the
ringe from him agayne, he was sene of
euery body. And so vsing this aduann-
tage of the ringe, he laye with the quene
wife to *Candaules* kyng of *Lydia*. So the
protestantes, whē it pleased god to plague
this our countrey for the synne of the
people, with the vnquiet stormes of he-
resse, got them out of the company of o-
ther shephardes, & dispersed themselves
into the earth, and at length entred into
brasen horses, the houses of the cheif go-
uernours then, abusing the same with
false interpretacion of Gods worde, ma-
king the beleue by their craftie suggesti-
ons

*Herodotus in
Clio.*

The Prologue.

ons that all thinges which had continued
in the church of God to that tyme, was
of no veritie, but deuised by man, calling
thesame toyes and ceremonies of Rome:
who hauing a zeale to Gods truth, and
crediting the merke conceiptes of these
pouglings, trusting their talk had been
the vndoubted veritie, yelded to their
practises. Then these sheperdes percei-
uing & thei magistrates prone to sondrie
alteracions & nouelties, beganne by litle
and litle also to corrupt the consciences
of the vulgare people, infecting thesame
with the popson of heretical doctrin, that
at length they became altogether dead
corpses of wonderfull hugenes. Then fra-
med they rynges to seme invisible to the
worlde: then played they Gyges part, then
ruled they the rooste, then began they to
swarme in routes, then clustered they
like humble bees to deuoure the honye
combes from the hiues of the poore bees,
then like comon souldiours after the bat-
tell began they to fall to spoyle, then de-
faced thei Churches, then made they ha-
uoke of the ornamentes of the same.
And in this sorte with heresie and spoyle
feeding

The Prologue.

feeding the common peoples simplicitie
with a counterfeit zeale, they murthered
mens consciences, & destroyed the realme
and the common welth thereof. After
whiche their practises yet gave they not
ouer like fainte hearted souldiours, but
with firme standing Romakes continued
to thende. And as Gyges by vertue of his
ringe committed adulterie with *Candaules*
Wife who was then kinge of *Lydia*, and
within shorte time after by her ingrati-
ous counsaile dispatched him of his life,
euen so these adulterate protestantes
thought it not sufficient to effeminate the
minde of the simple with their false doc-
trine, and to contaminate the same with
the venime of their viperous tongues,
but alsoo therewith haue so staine the
consciencs of many, that like desperate
men they make haste to their owne de-
struction. Whoo beinge puffed vp with
presumption, seeke to clime vpp to the
chariote of the sonne.

But as *Phaeton* was serued for goyng a-
bout to aspire to his fathers secretes, &
with a flashe of lightening was set al on
fyer: So are these presumptuous and ig-
norant

morant people plagued with the spke, as
 a due rewarde of presumption. This it
 is to followe the hyssinges of the vipers
 conne broode, who neuer departe their
 haunt, til they haue infected whole coun-
 treys. For this cause (welbeloued rea-
 der) this present treatise is published,
 to set before mennes eyes the odible prac-
 tises of these protestantes, who in their
 owne conceytes presume, they haue the
 vndoubted truth. Whome if you marke
intw et in cete, you shall well vnderstande
 the contrary. But peraduenture some
 man will muse of this woorde *Protestante*,
 because it is no vsuall terme. But be-
 cause it is a woorde greatly pleasng the
 selues, a woorde inuented after their
 hartes desyre, a woorde deuysed of them-
 selues, a woorde wherein they greatly
 triumphe, & such a woorde which serueth
 mooste aptlye for the purpose: therefore
 it is here most frequented. And it is the
 participle of the verbe *Protestor*, which is
 to declare, what should be eschewed. A
 very apt woorde, and mete for suche, who
 in very dede were al togethers *Protestan-
 tes*, That is to saye dissuaders of hol-
 some

The Prologue.

Some lawes whiche touched the refo-
macion of mannes nature, and refoz-
mers of suche good orders as were
constituted for the bridlinge thereof.
Therefore to conclude this proeme, I
moste hartely beseeche the to reache
hether thy diligent and indifferēt eares,
and iudge well of myne entente, and do
not imploie thy iudgement, lyke vnto
hym who alredy is married to his owne
fancie: Letting the to wyte, that of mans
malicious iudgement I force not, for I
knowe the passions of maliciouse sta-
makes. In this doyng I do not doubt,
but thou for thy parte, shalt haue a iust
cause to praye vnto God for vnitie (the
sure bande of all common welthes) and
to graunte vnto all men grace, to
withstande heresies assaultes.

And I finally for my parte,

shall haue the like

to thanke

my papies well im-
played. And thus

I commytte

the to God.

(. . .)

Mense Iuny, 1556.

The displaying of the protestantes.



HE remem-
brance of the pre-
sent state of this
oure miserable
tyme, and the re-
uolution of the
happy tyme past

dothe inculcate a merueilous so-
rowe and greife to him, whiche
diligently dothe compare them
both together. For as Herodiane
sayth: It is the common parte of
a mā, to bewayle and lament the
cases humaine, especially suche
as are in present experience. For
considering the pitifull plight of
these our wretched dayes, where-
vnto not onely the state of oure
cōmon wealthe politike, but also
the chiefeſt state of the ecclesiasti-

Libro primo

A. i.

call

The displaiyng

cal and heauenly publique welth
(religion) is fallen, besides the de-
caye of vertue & breache of cha-
ritie: It must nedes cause anye
true christian to poure out a fou-
taine of teares to bewaile the ca-
lamitie thereof. Whose ruyne is
exceded so farre, that it withdra-
weth mannes expectaciō to loke
for amendement, vnles God of
his great mercy supernaturally
do worke the restitution, as well
of the common wealth politike,
as also of the true and catholike
fayth, charitie, and good liuyng.
Agamemnon might now double
his exclamaciō in these dayes, as
Seneca reporteth, which is: Good
life, lawe, good ordze, godlines, &
fayth are nowe decayed. Ther-
fore calling to my remembraunce
this our carefull case, I mused
with

*Seneca in A
gamemnone.
Act. 2.*

with my selfe what might be the
cause thereof, and todaynly oc-
curred to my remembraunce the
comfortable promyses of God
the father, made to the obseruers
of his lawes and commaunde-
mentes. And likewise I consi-
dered hys intollerable threate-
nings to b breakers of thesame.
Then comparing the wretched-
nes of our lyues to the sinceritie
of his holy preceptes, I fynde a
marueylous difference. Good life
was neuer in such cōtempte, ma-
lice at no tyme bare suche rule,
the godly neuer more dyspyled, &
finally God neuer more disho-
noured, nor his catholike fayth
at any tyme had in so lytle re-
garde, especially of such as molte
arrogantly chalenge to theselves
the name of true christians, who

The iust
causes of
our miserie

A. n.

in

The displaiyng

Ioan. 9. et. 15.

Obstinacie
of opinions
is the cause
of errour.

Officiorum.
Lib primo.

in very deede are of all christia-
nitie moste barren. To whome
the wordes of Christ may be wel
applied, where he sayeth: If I
had not come vnto the, they shuld
haue had no synne in them, but
nowe their synne doth remayne.
Whiche wordes are verely ve-
rified in those false christians,
which not onely in faith do erre,
but also moste obstinately seme to
defende the same. In whome er-
rour is turned to heresye, and of
weake and fraile me. are become
obstinate heretikes. It is by na-
ture geuen to menne in somme
thynges to erre, but to persiste
therein, it is againste nature.
For (sayth Tully) we be al drawen
and ledde to aspire vnto know-
ledge, wherin to passe other we
thinke it a goodly matter: but to

flyde

flyde, to erre, to be ignozant, to
 be deceiued, wee counte it euil &
 dishonest. Therfoze sayth he, one
 thyng is to bee auoyded therein,
 which is, that we take not thyn-
 ges wee knowe not, as though we
 knewe them, and rashely
 assent to them. Wherfoze delibe-
 ration and aduilement is to bee
 required in suche causes. Nowe
 then, it is the office and duetie of
 mā to apply his will to the grace
 of God, by whō truth is reueled
 in tyme, wherevnto he ought to
 consent: but to resist, his synne Infidelitie
 doth remaine, which is the sinne
 of Infidelitie, a synne doubtles
 whiche most displeaseth God, as
 appeareth by his plagues execu-
 ted by his wrath vpon all sortes
 of infideles. But nowe to drawe
 neare vnto the purpose, whiche
 A.iii. cheifly

The displaying

chiefly is to displaye the factious opinions of suche, which not only do erre, but also cōtinue in errour, and seke with tothe and nayle to defende the same. For whose infidelitie God at this daye doeth so sore plague the worlde, chiefly this realme, whiche for vertue & good liuing sake hath bene worthely nominated *Decus mundi*, y^e floure of the worlde.

The definition
of heresie.

Nowe forasmuche as I knowe that they which cōmonly do erre, beyng reproued therfore, wyll immediately make as though they were ignorant what heresie is, & sometyme wyll demaunde what heresye is, or who is an heretyke: To whome if answere be made according to the diffinition of lerned men: It is any false or wroong opinion, whiche any man choseth

choleth to him selfe to defende a-
gainst the catholike fayth of the
vniuersall church. Truth in dede
say they. But what meaneth the
catholike church: Then answer
is made. It is that congrega-
tion whiche wholly dothe agre in
one vnitie of fayth and ministra-
cion of sacramentes. Whiche an-
swer when they likwise affirme:
Then procede they to know whe-
ther it be knowen or vnknewen,
and so furth. Doubtlesse, the ca-
tholike church is so knowen to
the worlde, that neither heretike nor
other miscreant can please igno-
raunce, to learne that truth whi-
che leadeth to saluation. For the
Church is like vnto a castle sta-
ding vpon an hyll, whiche cannot
be hyd: Whiche hyll is cut out of
the harde rocke, and exalted so

The catho-
like church
& what it is

Howe to
knowe the
catholike
church.

Matth. v.

A. iiii.

high

The displaiyng

Daniel. ii.
Psal. xlviii.

1. Tim. iii.

Lib. i. de veri-
tate fidei.

high, that is replenished & yerth
as the prophete Daniel sayth. It
is resēbled also by the psalmist to
a tabernacle placed in the sonne:
so shynning thzoughout the world
that it can by no cloude oz tēpest
be obscured. It is also as Paule
sayth, the foundation and pyller
of truth, and can not be deceyued
thoughe her aduersaries allege
the contrary. Full well doth the
late moste famous mā Lodouicus
Viues say. I doo and wyll stande
(sayth he) to the true iudgement
of the churche, although I sawe
to the contrary a moste manifest
reason. I may be deceyued as I
am diuers times: but the church
in those thynges whiche tende to
religion can not bee deceyued.
Therfoze the churche beyng soo
manifestly knowne as it cannot
be

be hidde, so replenished and gar-
nished with truth, as it is the be-
ry foundation and pillar of truth,
with what face or countenaunce
can the aduersaries therof stande
in contencion therewith? Unless
they be infected wth Circes cuppes,
or els by her enchantmētēstrans-
formed into the shape of swyne.
But nowe these swinish aduer-
saries will obiecte, sayng: Sye
those which you name heretikes,
we will proue to bee the true con-
gregaciō. And this is their profe.
We allege, preache, utter, or talke
of nothing but scripture, whiche
cannot deceiue vs, whereby we
are the true churche, and not you
whitch cal your selves catholikes.
Whiche reason semeth to them so
infallible that it cannot be auoy-
ded. But soasmuch as the know-
ledge

*Homeri odysse
libro decimo.*

The here-
takes objec-
tions.

A. b.

ledge

The displaying

**The an-
swers of the
catholikes.**

Psal. cxviii.

ledge of all truth, & ouerthrowe
of heresie, Dependeth vpon the
thauthozitie of the church, both
for the knowledg of the scrip-
tures, and also for the exposition
of the same, I purpose breifly to
say somewhat therein. The head
of the church is Christ, who by
the Apostles was preached to all
nations, of whom also his doctrine
was receiued, at least of so many
as were conuerted to the fayth.
The conuerters of whom were
the Apostles, which in the begin-
nyng were the mysticall bodye of
Christ their head, who then be-
ing the Church, exalted their
voyces in suche sorte, as if pene-
trated the whole yearth, & their
wordes extended to the endes of
the worlde. The succession of
whiche Apostles, haue continued
from

from tyme to tyme, in vnitie of
the same sayth: Whiche sayth is
left vnto the Church as perma-
nent for euer, therby to strengthen
the weake, and to confounde the
proude, to establishe the electe, &
to ouerthrowe all misbeleuers &
sectes hereticall: whiche sectes
not onely abuse the open places
of that liuely worde, but also do
falsly expounde the darke & mi-
stical places therof, as S. Peter 11. Peter. 111.
wytnesseth of S. Paules Epistles.
But if these good felowes wyll
nedes be of Christes church, as
arrogantly thei presume by their
owne cōfession: They must haue
one vnitie of doctrine as y^e church
hath, whiche surely thei haue
not. The punishentes are
not so diuers in hell (as Vergill *Aeneido. 6.*
Describeth,) as are the sondry opi-
nions

The displaying

Virgi. eneid. 8.

*Lucianus in
deorū dialog.*

*Cicero: officio-
rum, lib. 2.*

nions of these Protestantes? The
serpent Hydra with whome Her-
cules fought, hadde not so manye
heades, as eche of these serpentis
had deuised opinions: Nor yet
Ixion begat so many Cētauros, as
these monsters deuised heresies:
insomnche that vpon one poynt,
whiche is the chieftest comfort left
here vpon earth to fede our soules
vpon, there are *Myriades opinionum*, in-
numerable opinions, and one so
contrary to another, that they a-
gre like germanes lippes. The
monstruositie of which opinions
are such, that to remembre them
it yeldeth a marueilous terzor to
the hearte of any good christian,
that in heart he myght haue wy-
shed the like that Caius Pontius
the Samnite did with against that
wicked vice of bzybery in Rome.
Would

Would God (if he) fortune had reserved me to those dayes, and hadde been bozne then, when the Romaines beganne ones to take byrbes, I would not haue suffered them any longer to rule.

If in the beginning of Luthers doctrine some worthy souldiour of Christ & his church had gone aboute to haue stayed the same, the worlde at this day had neuer felte the calamitie therof. But as that wycked monstre monstrously began, so God in the selfe same time to proue him a mostre and the like of his heere to be altogether monstrous, he shewed an euident example.

There was in the countrie of Saxonye a woman, whiche out of her body brought furth a mostre hauing. iiii. fete like vnto an ore, by God, to
 This mon-
 ster was a
 iust token
 manifested
 his

The displaying

gene me advertisement to take hede of such false prophetes, whiche vnder the godly habites of religious men, should seeke the subuersion of his church. his mouth, nose, eyes, & eares shaped like a calfe, a lompe of fleche vpon his heade like a Priestes crowne, & behynd vpon his backe the forme of a Monkes coule, as one James Rueffe a Chirurgeon of Tigurine in a booke entitled *De conceptu et generatione hominis*, expressing there the verie fygure it selfe, moze at large declareth. Whiche monstrous byrth doubtles portended, that as in it selfe it was of fourme diuers, so lyke wyse the same Luther should be the father of many byrthes that should bee ingendred in his unhappy posteritie.

*Lib. 13. histor.
sui temporis,*

Paulus Iouius lyke wyse describeth the maligne inclinations of the heauens at suche tyme as Luthers heresie beganne to kyndle, that the whole worlde, as well
Hethen

Wherthen as Christen beganne to
 put vpon them newe factions of
 religion. But what do I stande
 vpon these sectes, sythe they are
 manifest to the blynde & knowne
 to the deaffe: Yet because monstrous
 ofitie of byzthes seme wonder-
 full to the worlde, I wyll open
 the seuerall fygures and shapys
 of some. I wyll not reherse the
 horryble sectes in the primate
 Church engendred by Luthers
 graundfather Simon Magus, Che-
 rinthus, Ebion, Basilides, Arrius,
 with a thousand moe, but I will
 touche a fewe in our time: for the
 whole I cannot, and if I could, I
 would not, & if I would I may
 not, for protracting of tyme and
 hyndering of my purpose.

Luther a freer in Wyttenberge vnder the dominion of Freyherghe
 of Sandze
 Derike

sectes de-
sed by dy-
uers here-
tikes,

Derike Duke of Saxonye, had an opinion, that in the sacrament of the Altar was the naturall body of Christe really with the substance of bread.

Carolstadius another religious Heretike, seying Luther to pre- uale so with his newe forged o- pinion, & perceiuyng the estima- tion therof embzased of all men, began too fall out with Luther, sayng: that when Christ sayde *Hoc est corpus meum*, He ment then of his visible body, and not of his body in the sacrament, of whiche opinion were many fauozers.

Zwyinglius of a toun called Sirich in Swycherland, was con- tented with noone of the other twayne, but inuented vpon the aforesayde wordes a newe inter- pretacion: whiche was, that they were

were not to be vnderstāded lyterally, but by a figure: as, This is my body, is as muche to saye, as this signifieth my body. Of this matter he wroote dyuerse glozious epistles to certen of his frēdes, gloziously reioysing that he had founde the long vnknewē truthe of so hyghe a misterie.

Oecolampadius thē a religious man of saint Brigittes orde, in the prouince of Bauarie, who with one Huttē a Gospelknight, ran away with a nonne of that place to Basill, and there freshly vttered the wares of Zvvynghli⁹ marte, and proued a ioly fellow.

Then begā the Anabaptistes, the Thaborites, the Hussites, & suche other tutterkyns, that in Germanye muche vnquietnes reigned betwene the laetie and

B.i.

clergie,

clergie, and yet daily doth reigne
(God knoweth) throughout the
countrey, that by repozte of them
that come from thence you shall
haue the Lutherane, the Zwyn-
glian, the Anabaptiste, the Jewe
yea & the Papiste (as they terme
it) dwell together in one towne:
whose chiefe captaines are Cal-
uine, Peter Martyr, Bullingere
Musculus, and suche lyke.

Hoper in his booke of the office
of Christe, and Cranmere in his
treatise of the Sacrament of the
alter, our late cōtremen, say that
as well themselves as the Ger-
maynes, erred greatly in takyng
Luthers parte.

Another secte there is whiche
denye all the forsayd opinions, &
affirme that when Christe sayde,
this is my body: He ment onelye
that

that the bread was his bodye.
That is to saye, by creation I
made it, and so it is my body.

Also about .xx. yeres past, there
was a priest whiche consecrated
the bloodde of Christe at Masse
of ale & not with wyne, as christe
orderyned it, affirmyng that he
myght lausfully do so, and stode
muche in the defence thereof, but
abjuring his folly, he bare a fa-
got at Baules crosse.

As this
good min-
ster loued
good ale, so
he had. iij.
ale knights
to stande in
defence of
his opini-
on, called
Good ale,
Newe ale &
Raddale.

Again there was a Tyler dwel-
lyng in S. Sepulchres parryshe
in Londo, that helde opiniõ how
Christ was only incarnate & suf-
fered death for all those that died
before his incarnation, & not for
them whiche died synce, whiche
opinion he lykewyse abjuring,
bare a fagot.

There were mozeouer in this
B.ii. realme

The displaying

realme certayne Anabaptistes,
whiche among other heresies de-
nied the baptisme of Infantes:
saying, that as many as wer bap-
tised beyng childzen, ought to be
rebaptised, when they come too
age, whereof some were burnt in
Smythfielde.

There was a priest called Altho-
ton, that denied the holy ghoſte
to be God, who had he not recan-
ted, had bene burnt also.

Furthermoze, there was one
Puttoe a Canner, which denied
one of the articles of the Crede,
whiche was that Chriſte deſcen-
ded not into hel, saying, he could
not rede it in the worde wzitten
& therfoze not worthy to be cre-
dited. But abiuring theſame opi-
nion he carted a fagot.

A Bzicklaer taking vpon him
the

the office of preaching, affirmed he myght lausfully do it, though he were not called therevnto by the church. For *spiritus ubi vult spirat.*

Joane of kent a great prattler of diuinite, & brocher of our late doctrine, helde an opinton that Chziste toke no fleſhe of the bleſſed virgin Mary, and was woꝝthely burned in Smythfelde.

A ducheman also that denyed Chziste to be God, & equall with his father, & that he was not of the substance of his father, was lykewyſe consumed in Smythfelde.

Also about .xii. monethes past befoze the reuerēde father the biſhop of Londō, there were arrayned in the conſiſtoꝛie at Paules foꝛ their opiniōs againſt the Sacrament of the altar. iiii.

B. iiii.

men,

The displaýng

men, the one of the was a duche
man & dwelled besydes Lewes,
who being demaunded amonge
others, what baptisme was, the
one aunswered, it was a Sacra-
ment, then he was demaunded
whether a man myght be a chri-
stian without it: yea doutles qd
he. For it is but an externe signe
and woorketh litle grace. For said
he, lyke as a man doeth washe
his handes in a basen of water,
signifying that the handes are
cleane, so the chylde is washed
at baptisme to accomplyshe the
exterioꝝ figure. Then was obie-
cted vnto him the saying of chryst:
vnles a mā be boꝛne agayn with
water & the holy ghoſte he could
not be saued. To the sayth he, the
water profiteth nothyng, it is
the holy ghoſte that woorketh.
noho

John.iii.

Who with the rest moſte woꝝ
they were condemned and bur-
ned in Suffer.

Finally there be many other
opinions, not woꝝthy the reher-
ſall, deuylſed by the proteſtantes,
and foꝝ the mayntenance therof,
how many do we ſe foꝝ lacke of
grace, woꝝfully without anye
feare of God oꝝ man, pꝛecipitate
themſelues into the tempoꝝall
ſyer, without any reſpecte oꝝ due
conſideracion of the liſe to come.
And God wote ſome of them de-
maunded queſtions of their be-
liefe, they cannot tel what to ſay.
Suche is the iniquitie of oure
tyme. It is befoꝝe declared, the
ſondꝝy opinioꝝs of many, who al-
together boaste themſelues too
be of the true Church. Whoſe
opinions partely I haue noted.

B. iiii.

to ſet

The displaying

to set befoze mennes eies the execrable factions of their malignant church, to thintent they may consider, that the catholique church is of one faith, of one spirit, & of one iudgemēt, not lacerated, deuided or tozne but whole and intier. From the whiche who soeuer departeth, procureth vnto himselfe dampnation. For without the church is no saluacion. Nowe touchyng the vnitie and con corde of the church, it continueth in the very same state, as it dyd in the primate church, as we rede howe the Apostles were all of one cōsent and one mynde. Which vnitie as they thē did embrace, placing the same as a sure

Unittle the tokē or badge to know y church;
badge or co: so loke what church, let it haue
gnizance of neuer so glorious titles, beyng
without

without that, it is euident that it **Christes**
 is no churche: but rather a Denne churche,
 of theues. Christ leuing **&** world
 and ascēding vp to his father, be
 sides his severall admoniciōs to
 his Apostles, during the tyme of **Marc. ix.**
 his cōuersacion vpon earth prea- **Lu. x. xxiij.**
 ched peace, saying: haue peace a- **John. 14. 27.**
 mong you. &c. Paule in all his e-
 pistles perswadeth vnitie. Which
 may perswade any good harte to
 acknowledge the catholike church
 to be that churche, where all men
 may learne the truthe of the go-
 spel, religiō, sayth, Sacramētes,
 & al other kindes of rites or cere-
 monies. Whiche churche cōtemp-
 neth all sortes of Heretikes and
 other miscreantes, and standeth
 vnremouable, notwithstanding
 theyr wycked dartes fethered
 with mischiese dayly thzowen a-
 gainst

1. Cor. xli

gainst her. But it behoueth saith
1. Paule that there shuld be here-
sies amōges you, to trye & make
manifest those that be constante:

1. Tim. iiii.

Therfore no maruayll thoughte
now thei beare such swinge. For
in the latter daies (saith he) there
shalbe perillous tymes, wherein
some shal departe from the faith,
and shall geue hede to spirites of
erroz, and deuelyshe doctrine of
them which speake false thzough
hypocrisie, haupnge their consci-
ences marked with an hote yron,
forbidding menne to marry, and
commaunding to abstepne from
meates whiche God hath creas-
ted to bee receiued with thankes
geuyng. &c. But the Protestan-
tes tournynge thys place from
themselves, they woulde proue
the Papistlicall Church (for
so

so thei terme it) to be those here
 tikes whiche sainte Paule here
 giveth warning of. Doe not the
 papistes (saye they) even as saint
 Paule saith, forbid matrimony
 which, he saith is holy in al men.
 And yet they prohibite priestes,
 nūnes, & other religious to mar-
 ry, prouing themselves therby, to
 be those of whom Paule did pro-
 pherpe . And doo they not lyke-
 wyse forbid meates to be eaten,
 whiche God hath created too be
 receyued with thākeſgeuyng: &c.
 In this sorte these credible gen-
 telmen handled this place, to dis-
 credite the catholyke church, and
 to allure all men with their plea-
 sante outcries to cast of libertie,
 to offende God, to offēde the ma-
 gistrates, to breake all lawes, to
 vndoee commen welthes, to make
 death

The words
 of the prote-
 stantes.

In all
 thinges the
 protestantes
 seekemeanes
 to discredit
 the church.

The displaying

Odyss.

Libertie a
pleasat bar
monp to the
that are cō-
tented to em-
brace it, as
the protes-
tantes are.

dearthe and scarcitie, finallye to
doe what they lyst: But what
ment they hereby? Euen to han-
dle the matter as the Sirenes dyd
whereof Homere speaketh: whose
se voyces were so pleasant, that
with their songes they allured
all passengers, whiche sayled by
the seas where they haunted, to
approche vnto them, and beyng
within their thzaldome, their cu-
stome was to drowne both them
and their shypes. Euen so oure
late pleasant Sirenes, in all pul-
petes vsed such pleasant songes,
and alluremētes, entēding ther-
by not onely to nosell the bodye
with al kyndes of bellythere, but
also to make them to forget both
God and man, & so procure Hell
mouth to opē, & swallow bp both
bodie and soule. Nowe I would
gladly

gladly learne of theim whether
the heretikes of whome S. Paule
prophecied, did vtterly forbidde
marriage to all men & women or
not. If they answered yea, as they
cannot chole, then they cannot
proue that the catholyke churche
forbideth marriage to al mē. For
who is it, priest, religious man or
womā, but that once in their life
tyme they were at libertie either
to marrie or lyue chaste. So that
the choice of either state is free to
doe as the grace of G D shall
worke in them: Nowe agayne if
they affirme the papistes to for-
bid marriage to some, as to prie-
tes, nonnes, and other votaries
therin shewing themselves to be
those wherof sainte Paule affir-
meth: truthe it is, the Churche
forbiddeh all such to marrie, not

This place
of S. Paule
was wonte
to be payn-
ted vpo the
walles of
churches to
begyle the
simple. But
when thou
readest this
place, wape
it wel in thy
minde & the
gine sētece.

Marriage is
not discom-
mendid of
church, but
it is magni-
fied for one
of the vii.
Jewels
therof.

Discom

The displaying

Discommending matrimonie too
suche as maye lawfullye take it.
But, forasmuche as they haue
bounde themselves by bowe and
promesse to the contrarie, ther-
fore because they mighte not in-
curre into the lapse of dāpnation,
as Paule reporteth, it is the cha-
ritee of the church to forbid the
marrye, as S. Paules rule pre-
scribeth, who knew howe strait-
ly the scripture chargeth suche as
haue made bowes to kepe them.
And for that cause, he saith: the
wydowe hath dampnation if she
marrye after she is receiued into
the Church to bee founde of the
goodes therof: bycause she vnlo-
seth chastite, and therefore he cal-
leth it her fyrst saith, in respecte
of the seconde made too man by
marriage. Whereby it is playne
that

1. Tim. v.
Nu. 6. & 30.
Eccle. v.
John. ii.

that S. Paule cannot meane by
his prophete, that the churche is
hereticall in forbidding the pro-
fessed, and vowed to marrye, as
they teache. For then they muste
nedes proue Paule to bee an he-
retike. O cancred stomakes, fest-
red througheoute with malice.
But wpll you see they? shystes?
Paule saith receiue no widowes
into the churche vnder. lx. yeare
olde. &c. and after he sayeth, the
yonger widowes refuse &c. Here
saye they, takynge anye into the
church vnder. lx. yere old Paules
precepte is broken. Wherby they
that are taken in, are at liberty to
marrye. This is Doinettes doc-
trine in his booke of the Defence
of priestes marriage. But what
manne is he thoughe he be halfe
madde, but he may perceiue their
follye?

Doinettes
doctrine.

The displaying

follye. Herein I will aske toge-
ther the olde wydowe haupnge
the age that S. Paule nameth,
if she marrye, doeth incurre the
daunger of dampnacion: Where-
vnto if they aunswere yea: then
howe chaunceth it, that some of
them, notwithstanding their bo-
wes. beyng of that age, yea and
aboue to, not fearing dāpnation
dyd marrye? But what shal men
iudge of them? If rashe iudgemēt
myght conioyne with rashe doc-
trine, truly a man myght speake
rashely. But let God iudge. For
wher as saint Paule doeth behe-
mently exhorte all wydowes to
the bowe of chastite, & excepteth
no age touching that profession,
but onely in respecte of suche as
should be found by the goodes of
the churche: nowe cometh in rus-
slyng

No doctrin
can be ill if
it serue for
the practise
of the hotte
protestātes
who rather
then they
would lyue
chaste wold
say they wold
not chole
but burne.

fling Doyner with his double
marriage two wyues at a clappe,
and maketh S. Paule to correct *i. Cor. vii.*
that whiche fyrst so earnestly he
taught, and will haue wydowes
to bowe chastitie no more, except
they were at the least xl. yeres of
age. But if a question may be

A question,

asked: I pray you sir, of what age
was Timothe, when S. Paule
exhortet him to lyue chaste?

Was he xl? Was Paule xl. yeres
when he sayd: I wyll haue all me
to be as I am my self? Were they
also lx. yeres old a pece that saint
Paule spake vnto? Well to con-
founde Doyner, here a worde of
twayne of Chrysostome vpon that
place. Saint Paule (sayth he)

forbyddeth suche wydowes, and
driueth them from that purpose,
not because he would that there

A place of
Chrysostom
to proue
that yong
wydowes
do bowe.

C. i.

Should

The displaying

The church
forbiddeth
no meates
as the folly
of the pro-
testantes
doth ima-
gine.

Act. iiii.

Sundrye
sectes of he-
retikes that
heresied S.
Paules pro-
pheticke, here-
cosen ger-
maines to
the protes-
tantes,

In graunting wherof they proue
themselves lyers. For the catho-
like church (whiche they call pa-
pistical) doth neither forbide flesh
nor fysh to be eaten at suche ty-
mes as by the same is prescribed.
But for the vnderstanding of this
place of S. Paule, touching cer-
tain which should come & forbide
marriage, & meates to be eaten:
it is to wete, there were in the pri-
matine church false prophetes,
whiche affirmed, that the olde
lawe was as necessarily to be ob-
serued as the new: as Ebion, Cher-
rinthus, and the Nazares, who fo-
lowyng the vles of the Grekes,
abstained from meates which were
suffocate: of whom S. Paule spea-
keth, sayng: There were some
which beleued that certein mea-
tes naturally were vncleane, such
was

was Tacianus, Eustacheus, & Priscillianus. There were also a sect called Manichæi, who not onely refused Flethe, but also Egges, mylke & chese, and the like. Another sect also called Seueriani, vtterly forbad wyne as vnlawfull. Another secte also called Cathari, *Guido de ha-* affirmed that to eate Flethe, *Egges* *resibus.* & Mylke, althoughe it were great necessitie, was a deadly synne. And these and suche like were they of whom Paule speaketh. For the church forbiddeth none of these to be eaten, but at certain tymes, which is both praised in scripture, as well to please God, as also to profite & enriche the common welth. To abstaine *Howe pro-* from meates, comonly called fast, *fitable ab-* sting, is a thing much acceptable *inuenice is.* to God, and in scripture oftsones perswaded

The displaying

perswaded. The children of Is-
rael were commaunded by God, as
Leuit. ix. it appeareth in Leuiticus, to ab-
Numer. vi. staine fro meates: is not the man
and woman when they go about
to do sacrifice, commaunded to ab-
Matth. xv. staine fro wyne: Christ himselte
biddeth vs to watche & pray, be-
cause we knowe not the houre.
Roma. xiii. Put vpo you (sayth Paul) our sa-
uour Christ: & haue no desire to
the fulfilling of the desires of the
Gala. v. flesh. And thei which be of Christ
let them crucifie their owne flesh
by abstinence. The fathers of the
olde lawe in all thinges they wēt
about, vled the armour of absti-
nence, especiall ye to ouerthrowe
Goddess enemies. The people of
1. Reg. vii. Israel beyng commaunded of Sa-
muel to fast, ouercame their ene-
Macha. iii. mies. Judas Machabeus beyng
aboute

about to fight with Holofernes, as
 sone as he had fasted he obtained
 the victorie. Daniel fastyng thre Daniel. x.
 wekes receiued a vision from the
 Lord. Achab by fasting, wearing III. Reg. xii.
 of sackcloth, & lamentacion ob-
 tained forgiveness of his synnes.
 Judith by that armour vanquished Judith. ix.
 Holofernes. And Hester af- Hester. iiii.
 ter thre dayes fast couerted Au-
 rus furore into temperance. Ma-
 ny other of the good fathers ex-
 ercised that weapon to confound
 their enemies. But our countre-
 men, suche cheifly as had þe gospel
 moſte in their mouthes, so ouer-
 ſawe the Gospel, that all these
 good places with innumerable
 mo were quite overseen. I praye
 God to put suche grace into their
 myndes, that hereafter they may
 nomore oversee þe cōſortable plas-

C. iiii.

ces

The displaying

ces of scripture written for our erudition & comfort, but with diligence peruse them, & with more diligence put them in practice.

Doubtles nature is satisfied wth a smale porcion, if man will captivate his owne sensualitie, and brydle his affections. True are y^e wordes of Seneca, Nature is content with a litle, whose contentacion if thou do oppresse with superfluitie, it will couert into thinges noy^s some. Followe not Sardanapalus wth his belly there, nor yet Epicurus, whoo counted the blessednes of this life to consist in pleasures of the body, but rather let vs follow the ex^{am}ple of a sort of people called Essai, who liued with suche abstinence, that their life was prolonged into yeres infinite: or els the good lyues of the godly fathers, Antonius, Paulus, & suche like

Epist. 18.

*Iosephus belli
Iudaei. lib. 2.
cap. 7.*

*Tripertita
historia.*

like, who continually liued in de-
 sert with rotes and other thynne
 fare. Let vs learne of the Persians how to abstaine: Who when
 they went about to attempt any
 enterprise, besides bread did eat
 nothing els but Nasturtium, which
 is an herbe called Cresses, suppo-
 sing that thereby their spirites
 were made moze quicke & liuely.
 It were to be wished that all mē
 entending either to praye vnto
 god for any tempoꝛal cōmoditie,
 or els for any heauenly treasure,
 or to do any good woꝛke, would
 folowe the Churches example
 therin, that is, befoze to begynne
 with fasting, and to eat Nastur-
 tium, that is to say, to exhilarate
 their spirites by fast, to perfoꝛme
 their intent. Then might they ac-
 complishe Tobyas saying, that

*Cicero, Tuscu-
lan. quest. lib. 3*

Abstinence
of the Per-
sians,

Tobi. iiii.

C. v.

prayer

The displaying

prayer toynd with fastyng and
almesdeedes, is profitable. Thus
abstinence and fastyng is vniuer
sally commended, as well by pro
phane men, as by diuine. Ther
fore in this thyng the Churche
cannot be those heretikes, where
of Daule prophesieth. For it pro
hibiteth not meates vtterly, but
it geueth a certain prescription &
orde, foreseyng mans frailtie,
which were it not brought in ser
uitude by suche meanes, it would
not voluntarily for the most part
indue any godly inclinacion. For
orde, as well in thinges natural,
as supernatural, hath ever had
suche preeminence, that thereby
the incomprehensible maiestie of
G O D, as it were by a bryght
leme of a torche or candle, is de
clared to the blinde inhabitantes
of

The chur:
che in all
thinges ke-
peth an or-
dre.

of the woꝛlde. In framynge of all
things sayth (Tully) in apt and
conuenient places, orde is to be
required. So that the churche by
the administration of the holpe
ghoste, from tyme to tyme to pre
uent mannes imbecillitie, hath
chosen out certaine tymes for or
de sake, to putte man in remem
braunce of his duetie towarde
God: which tymes are of al good
christians to be duely folowed.

For it is well known as Tertu
lian sayth, that it is good to take
meates with thankes geuyng, &
to eate that whiche God hath co
maunded, but to abstain fro some,
it is not euil doone, not for that
they be nought, but for that they
be not necessarye. And to modes
rate the vse of them for necessitie
and tyme sake, it is the propeertie
of

*Officiorum
Libro. i.*

*In definitioni
bus ecclesiast.
dogmatum.
Cap. 66.*

The displaying

Gene. ix.

1. Timo. iiii.

Roma. xiii.

Marc. xv.

Gene. iii.

**Pleasant
sermons.**

*Eras. Apotheg.
libro, 8.*

of christians. We knowe what
the scripture speaketh touchyng
the eatyng of all thynges, & that
all meates are to bee eaten with
thankes geuyng. But yet it doth
not so commende the eatyng, to
condempne the forbearyng and
abstinence from thesame. Sure,
it was a pleasant matter to come
to a sermon to here fastyng repro-
ued, affirmyng that all kindes of
meates, might lawfully be take
at all tymes, & to fast from sinne
it was sufficient. And in those
dayes to heare a sermon intrea-
tyng of suche lyke matters, the
same anone was bruted, Oh this
man hath made a goodly peece a
worke, this man is verely a pro-
phete, with the lyke. Wnt what
might be sayd to those ioly work
men? euē the lyke that Papinianus
answered

answered to the Emperour Bassianus. For the Emperour bearing a notable displeasure against his brother, insomuche that he went about to rydde him of his lyfe, & because murder in the citie of Rome was an odible offence, he entreated the sayd Papinianus, a mā of great auctoritie amonges the Romaynes, that he would by some meanes defende his cause of murder. O Bassiane, quod he, murder is soner committed, then the quarrel thereof can be defended. Euen so these champions of heresie, could rather bzeake their fast with fleshe vpo Godfryday, then defend the quarell why thei ought so to do vpon Maundythursday. Thei could better geue a libertie to maintaine vice, then make restraynt to suppress the same

Plutarch
in Sylla.

The displaying

same. But Aristotle might haue
geuen them the lyke answer for
their liberal talke, as he gaue Ca
listhenes his scoller, for reproving
of Alexander with this verse of
Homere.

Thy talke my sonne beyng vt
tered so fondly,

VVyll breede thee confusion by
deth vtterly.

What hath folowed this their
liberall and bayne perswasion,
this realme most pitiously dothe
at this day fele. For those cōmo
dities which for the sustentation
of all men, sometymes were here
moſte abundant: nowe are moſte
ſkarſe and vnealie to be gotten.
But I pray God that that be the
leaſt plague. It yeldeth almoſte
as great a terroz to remēbre the
calamitie of this realme, grown
by

by thinterfeignment of a cōmon
woman called Heresie, as the re
uersal of the Troianes destructiō
dyd to Aeneas, who was frendly
welcomed to Carthage by Dydo
quene therof, that euery christian
may say with Aeneas,

*Aeneid. 2.
Virg.*

*Horresco referens, gelidusq; per ima cup
currit ossa tremor.*

To reherse the same, uerye feare
doth make me quake.

It thrilleth through my bones,
that my flesh therwith doth shake.
But nowe to returne to fastyng:
The ptestātes affirme, that it is
a holosome thing. But what kynd
of fastyng is it that they meane:
to fast from synne say they, and
not frō meates. For that whiche
goeth into the mouthe, defyleth
not the man, but that which go
eth out. And the kingdom of hea
uen

The displaying

Ephe. v.

*Remedies
to auoyde
synne.*

uen is not meate & drinke. These
and suche lyke they esteeme to bee
suche bulwozkes against the bo-
dily faste, that no man can ouer-
throwe them. But herein a man
may well perceiue howe lyke the
selues they be, and howe rightly
they accord with those, of whom
Paul geueth admonitiō, sayng:
Let noo man deceyue you with
vayne perswasions. It would be
demanded where they fynde ex-
pressed in scripture, that God com-
maundeth only fasting fro sinne,
and not from meates. And as
herein they can make no answer,
so lykewoyse they muste affirme
that the next remedye to auoyde
sinne, is to do good woꝝkes, that
is to say, to fast, to pray, to geue
almesse, to folowe Goddes pre-
ceptes, to loue one another, to
subdue

subdue the appetites, and to cruci-
 cifie our carnaltie, and this is to
 fast from synne. In what sorte
 did John the Baptiste fast from
 synne? In geuing himself to bel-
 licher: No doubtles, his conuer-
 sacion was in abstinence, fasting
 prayer, harde apparayle, lyuyng
 in deserte places, and suche lyke.
 The disciples of John Baptiste
 came to Christ, saying: V. Why do
 we and the Pharisees faste, and thou
 and thy disciples faste not? Note
 here that if the woorde Faste,
 should be vnderstand as the pro-
 testantes would haue it, whiche
 is onely of abstainyng frō synne:
 the their saying must haue been:
 why do we & the Pharisees ab-
 stayne from synne, and thou and
 thy disciples do not abstayne frō
 sinne? Who is so blind that seeth

Math. iij.

Math. ix.

D. i.

not

The displaying

not the blasphemous inconueni-
nience which doth folow of this
worde Fast, if it should be taken
for abstayning from sinne onelye
What answer made christ to this
Did he saye that their faste was
a superstition his answer was.
Can the bridegromes childre morne
w hyle the brydegrom is with the
But when the brydegrom is taken
from them, then shall they faste.
What more playner wordes can
be spoken of Christe to perswade
abstinence then these are. Yet in
another place Christe in a sermon
whiche he made to his Disciples,
Declareth the straightnes of his
lawe, in respect of the olde, to ex-
tinguische the superstition of the
pharisees, saying: V When ye fast,
be ye not like vnto hypocrites. &c.
By the whiche worde fast, I am
sure

Math. vi.

sure he meant the bodely faste, or
els he woulde not haue described
their maner of fastyng in suche
sorte: Wherein he went about to
correcte the superstition of the
pharisees, as well in this correc-
tion of the bodye, as in the other
two principall vertues, prayer &
almes. For their deliyght was
principally to be sene of men ypo-
critically. And here is to be noted
that prayer and almes dedes, be
two particuler vertues to be v-
sed of all men, according to their
seuerall giftes. Prayer is comon
to al men, to pray when they will:
almes to them that haue where-
with all, whiche bothe with fa-
styng, beyng vled according to
Goddes hely worde, & to the cen-
sure of the churche (no doubt) are
moste profitable and vndoubted

Prayer and
almes dedes

D.ii.

meanes

The displaying

meanes to aspire to saluation.
Thus touching the foresaid place
of saint Paule, concerning those
which shuld prohibite marriage,
and abstaining from meates, any
man may moſte clerely iudge, by
whome those wordes were ſpo-
ken. Not by the church, as the
heretikes maliciously minde: but
by those befoze remembred. The
first part of whiche prophecie is
verefied of these miscreantes in
our tyme, and the latter parte in
the olde heretikes, whiche star-
ted vp, not longe after the death
of Paule. Wherby it may appeare
whether part doth perswade the
eschewing of synne: The church
catholike, or the church malig-
nante. The one exhorteth al men
to beare Chriſtes crosse, in harde
life, trouble, and affliction: the o-
ther

The catho-
like church
perswadeth
austerite of
lyfe,

ther perswadeth to embrace liber-
tie, bellichere, and all pleasure.

The one giueth rules & orders,
to frame mannes frayle nature:

The other gyueth rules to aduā-
ce mannes nature. The one sub-

iugateth thaffections: the other
vnbzidleth the appetites. The

one telleth, as it were with the
forespynger, the wate to saluaciō:

The other discloseth with the
whole hande, the hie way to dāp-

nacion. The one gyueth rudi-
mentes to withstande the devils

suggestions: The other frameth
rules to followe his collusions.

Therfoze let euery man giue di-
ligent hede, how he folowe rather

doctrine, lest repentaunce folow.
Better it is to serue GOD then

Mammon, to followe the holsome
counsell of our spiritual mother,

then the wicked perswasio of our
worldly mother, the parent of
synne, & the nourice of iniquite.
And lyke as the heretikes afore-
sayde in the primatiue church,
did both denye marriage and fa-
styng from meates, as thinges
uncleane: So do the protestantes
and heretikes of our tyme in fal-
ling fro the faith, abuse the both.
So shall me may (if they weyge
the matter with indifferent iud-
gement) see who be the false pro-
phetes, and wolues in shepes ap-
parell, whereof Chyste geueth
premonicion to beware of.

Math. v. 1.

The she-
pish appa-
rell of the
protestantes

Thapparaile whiche our pro-
testantes do weare, is the cloake
of holy scripture, lined with lyes
& false interpretacion of the same
euer crying: The woorde of the
Lorde, Goddes booke, and suche
other

other bapne outcrys, nothing
degenerating from the heretikes
of auncient tyme: for they bled
not onely the garmentes of holy
scriptures, but also the cloake of
dissimulation, pretending to the
worlde holynes of lyfe, whereby
many were deceyued. The here-
tikes in our daies esteeme the fast
in suche sorte, as they can doe
none other, but eate faste, drynke
fast, prate fast, and lie fast: A sol-
lempne fast surely, and mete for
suche fasters. And here they de-
maunde, where do the Papistes
saye they, fynde the faste of the
superstitious Lent, or any other
day, prescribed in the scriptures.
Christ fasted .xl. daies, being pre-
serued by his godhed, but can we
do so being his weake members?
Thus they triumphe in wonder.

D. iiii.

full

The displaying

**The prote-
stantes con-
sciences.**

full manner, dissuading the bo-
luptuous carcas, from all payn-
ful exercise. All thinges ordeyned
to any godly entet, were by these
Momi derided. A pitifull case &
a godly warnyng to teache men
to beware of suche belly goddes,
boide of vertue, and barren of al
good woorkes. But if the consci-
ces of these false Apostataes, wer
not marked with an hotte yron,
kynndled in the deuels fiery fur-
nelle of horrible heresie, blowen
with the bellowes of boastyng,
pyrde, and bragging knowledg,
refusyng thauncient expolicions
of the fathers: If their consci-
ces were not thus marked with
that yron, which obstinacie hath
so sore pressed, that the print wyl
not out, they could not chose, but
recognise their abhominable er-
rors,

1028:

But yet to remoue one stum-
 blyng stocke, whiche the grande
 captaines of this hoste armed a-
 gainst the church haue. touchyng
 this point of fasting, whiche is a
 place of Esaie the prophet, wher
 he sheweth how the people cried
 vpon God, saying. VVherefore
 fast we, & thou seest it not, we put
 our liues in straightnes, and thou re-
 gardest it not. Beholde when you
 faste, your luste remayneth still, for
 you do no les violence to your deb-
 ters, Loe you fast to strife & debate
 and smyte with the fist of wicked-
 nes. Now ye shal not fast thus that
 you make your voice to be herde a-
 boue. Thinke you this fast pleaseth
 me, that a man should chastice him-
 selfe for a daie, to wrethe his hedde
 about like a hooke, or to lye vpon

a stabling
 stocke very
 muche used
 in y^e mouth
 of Gospel-
 lers.

Esaie. 48.

D.b.

the

The displaying

the earth in an hearen cloth. Shall
that be called fasting or a daye that
pleaseth our lorde? Doeth not this
fasting rather please me, that thou
lose him oute of bondage that is in
thy daunger, that thou breake the
othe of wicked bargaines, that thou
let the oppressed go free, and take
from them all maner of burthens,
to deale thy bread to the hungrie, to
bring the poore wandringe home
into thy house, when thou seest the
naked to couer him, and hide not
thy face from thy neighbour, and
despise not thine own flesh. Then
shall thy lyghte breake forth in the
morning. &c.

This place of Clay they mar-
uellously reioyce in, vsing it as a
sure shelde to defende their doc-
trine. But herein they playe their
old partes, in alleging one truth
to

to confounde another. This is the truest fast, ergo the other fast is not profitable: the argumente is as like, as one beyng demaunded whiche is the waye to London, he answered, a poke full of plommes. The prophete Esaye alledgeth this as the mooste certain and truest faste. And Christe comendeth the other as a meane to attaine vnto the same: whiche faste if a man do neglecte, the other is not profitable, as is aforesaid. And thus this blocke with the due consideration of a good christian, maye be sone remoued. But as this too sone is an occasion of stumbling, so was Christ in dyuers his sayinges too the sturdie Jewes, that wold not beleue in him. And as christ in dede ministred no occasion to them, no more

The protestantes with one truth do seeme to confounde another.

The displaying

more doth y^e prophet Esay to the
stumblers of our tyme, whiche
stumble at vice, and leape ouer al
good workes. Therfore it is too
be wished that men woulde take
hede of them, and beware howe
to taste of their pernicious doc-
trine, as is said in the beginning,
whiche is the onely cause of oure
miserie: for our sayeth is so exte-
nuated by their euyl doctrine,
rooted so in the heades of many,
that GOD hath iuste cause too
plage vs al in general. For with-
out faith it is impossible to please
God. Then where infidelitee is,
God is not pleased. But hereto
the protestantes will replie and
saye, they be no infideles, but doe
beleue in the same euerlastynge
Trinitee, wherein we beleue, as
it doth appere in diuers their li-
bels,

Heb. xi.

belg, wherein they extoll sayeth,
 Whiche is true: but in their Defi-
 nition of sayeth they made suche
 a mingle māgle of the.iii. theolo-
 gicall vertues: Faieth, Hope, and
 Charitee, that onely sayeth lyke
 a cōqueroz had discharged hope,
 and charitee, out of office. In the
 whiche their doctrine of onely
 sayeth, they fared muche lyke to
 an Oratoz whiche was brought
 in befoze an Emperour, to make
 an oration. Whiche Oratoz when
 he was placed befoze the Empe-
 rour, begynning his Oration,
 he so much liked himselfe for his
 eloquence, that he had forgotten
 where he was: yet as he thought,
 he shuld haue bene greatly praysed.
 His frende asked The mpe-
 rour howe he liked him. Forsoth
 (quod he) as I doe my Cooke at
 home,

Epot in
 his booke
 called the
 Gouvernor.

A prette ex-
 ample.

home. For when he came to me
 firste, he coulde make me a good
 melle of potage, but he hath
 sought so manye newe fangled
 waies, that he cannot now make
 me a good sanorie melle. Euen so
 our curious Doctozs were so fine
 in setting forth of sayeth, that
 they had forgotten their olde ca-
 tholike sayeth, by them professed
 at baptisme: and in the ende they
 had forgotte themselves to: much
 lyke the vain glorious orator in
 his oration, & the Coke russian in
 makinge his potage: the one vn-
 sensible, & the other vnsauerie.
 This faith onely hath wrought
 so hotte, that rather then they
 would forsake their grosse diui-
 nitie, whiche they haue gathered
 by their curiositie, they thoughte
 with sagotes to ende their lyues
 miserably.

miserably. And in this kynde of death they so arrogantly reioyce, that they be so bolde to compare themselves with the Martyrs of christes church. But forasmuche as this is a cause whiche of some men is thought marvellous: that men should die in the quarrel of religion, and therefore the quarell good, It shall be worth the traueill to say somewhat therein: rather for the ignorance of the vnskilful, then for the matter itself.

As in the bodie of a common welth politike, if anye malefactor, these, or murderer, be founde guiltie in the crime or offence wher in he is accused, forthwith the lawe doth prosecute by the verdict of the iurymen, and sentence of death is pronounced for his desert, as a man not worthy to

a discourse touchynge the burning of hereticks and of the foule imaginacions of manye cōceyunge the same,

lyue

The displaying

lyue being an enemye to þe weale
publike: Euen so in the church of
Chyste, whiche is the spirituall
kingdome, suche malefactours,
and miscreantes as do trāsgresse
the faith, & other hollesome consti-
tutions enacted, first by the pro-
vidence of the holpe Ghoste, and
afterwarde diligently put in exe-
cution by the holy Patriarches,
Byschops, and other gouernours
of the same, are iustly by the cen-
sure of the same comitted to the
politike magistrates to be puni-
shed, either by death, or els by
some other meanes lausfull for
the same, as enemies to God, ha-
ters of his true religion, and co-
temners of all good ordres.

The Heathen
coude not
abide the de-
spisers of
their reli-
gion.

The Heathen being noseled in
their supersticions, & vaine bene-
ratiō of their fained goddes, yet
bare

bare suche reuerence to their religion, that in no wyse thei could abide the despisers therof. The Atheniens, for that Alcibiades, aoute capteine in their warres, was supposed to haue neglected the sacrifices of Ceres, was in his absence by death cōdempned. The iust Socrates, lyke wyse was condēpned for the like, insomuch that Xenophon, writing of him, maruelled muche therof, considering he bare himselfe so vpright. If the Heathen had suche a regarde to their sayned religions, what woulde they haue doone, if they had knowen the true and liuing god, our creator? And what oughte we christians to doe touching the contemners of our true religion? Chyste himselfe commaundeth, that if any man doth

Iustinus libro quinto.

De factis & dictis Socratis

E. i.

not

The displaying

not geue attendance to the church
ches admonition, he willety him
to be taken for an Heathen and
publicane. Therfoze if that man
be worthy to be taken for a pu-
blicane, or Heathen persone, which
wyl not here the church: Then
the heretike whiche not onely is
incorrigible, but also a contemp-
tuous persone against God and
his church, is worthe the name
of an Heathen man, according to
Christes owne sentence: and not
worthy to lyue, or be conuersant
amonges christians. If not wor-
thy too lyue, then he is worthe
death.

In the olde lawe we reade in
Deuteronomie this sentence.

Deu. xxi. That man which is proude, and
will not obey the priestes coman-
dement, which that tyme doth mi-
nister

nister to thy lord thy God, & the
 iudgement of the iudge, let hym
 die: wherein thou shalt take away
 an euell out of Israell. Also in
 another place it is wrytten. The
 pꝛophete whiche beyng inflate
 with arrogance, wyl speake
 those thinges in my name, which
 I haue not commaunded him, let
 him be put to death. Forasmuche
 then as al pꝛoude mē cōtemning
 the churches authoritie, and the
 priest, are by the manifest scrip-
 tures woꝛthy to be slayne: then it
 is not contrary to Gods woꝛde
 (as the bzethzen affirme) to pu-
 nish anye man for his opinions.
 S. Paule admonisheth vs, yea &
 entreateth vs too take heede of
 the which sowe sedicion amōges
 the people, & to eschewe their cō-
 panye: for such as they be, do not

Deu. xlviii

II. Thes. iii.
Roma. xvii

E.ii,

serus

The displaying

**The manner
of our here-
tikes.**

**Gala. iiii.
ii. Cor. x.
Gala. v.**

serue their lord Christ, but their
owne belly, seducing the mindes
of the innocent with swete talke
and faire perswasions. Suche are
our martyrs in these dayes, who
in their lyfe tyme go aboute no-
thinge els but to sowe sedition,
either conspiracie againste their
prince, and magistrates, or els to
peruerete the innocent with their
vaine perswasions & folishe talke.
I would to God, saith Paule,
that thei which trouble you wer
cutte of from the congregacion.
The whiche wordes of s. Paule
semeth to bee an infallible rule
touching the punishment of here-
tikes. But our men not regar-
ding the discommodities whiche
myght ensue by meanes of their
false perswasions: crye out with
one voyce, saying.

VVhat

What crueltie is this, to put to death the brethren in christe where do we reade in scriptures that christ or his Apostles sought the death of any man? Therefore (saie they) it is mere tyrannie thus to persecute the little flocke, the chosen and elect vessels of God, crying by the waie as they passe to deaah: Be cōstant dere brethren, be constante in the faith, sticke to it, it is not this temporall paine which you ought to regarde, your brekefast is sharpe, your supper shalbe merye. Therefore the lorde strengthen you.

The fonde
woordes of
the simple &
rude people
exclamed to
the hereticks
passing
to death.

With these & suche like bayne
woordes, they byynge the pooze
men in suche soles paradise, that
thei with suche baine arrogance,
and small Charitee, sticke not to
aduenture themselves into the
fiery flambes. O ye folische and
C.iii. blynde

The displaying

blinde Galathiens, who hath so bewytched you too thynke, that that man whiche sticketh to hys opinion to death, and sealeth the same with his bleude, as you terme it, therfore his opinion is good? But to answer your fode objection touching Christe & his Apostles, whether they soughte the death of anye man or not: ye shalbe answered by s. Augustine.

*Augustinus
super Ioannem*

For the Donatistes, in his tyme iustlye condemned for their heresies, alleged the very lyke objection, whom he answered thus, What Emperour the did beleue in Christe? The cause why the Apostles required not the death of heretikes, was for that the sworde of heathen Prynces dyd not serue the Gospel. But as soon as Constantine the fyrst christian Empe-

Emperour was baptized, the catholykes then cried out agaynste heretikes. For if Emperours do punishe theft, murder, rape, adulterie, and perurie, why shuld they not as well punishe heresie and sacrilege? Thus saint Augustine allegeth the cause, whye heresye was not punisshed in the prima true churche. For if the Princes then had pelded to the Gospell, & not followed their superstitious Idolatrye, doubtles the quarell of Goddes enemies had been reuenged as well as now. And yet wee reade that one thyng was obserued then as well as now: whiche was that all bayne and curious booke, wherof we want no stooze at thys presente, were burned openlye befoze al menne, and the summe which the booke

E. iiii.

Did

Act. xlii.

whether it
be the cause
or the death
that maketh
a martyr.

Latimers
combat with
sr Thomas Sea-
mers spirit

die amount vnto, was fyue hund-
dredth thousande pence, as appea-
reth in the Actes of thapostles.
But here to note whether it be
the cause, or els the death that
maketh a martyr: we will alledge
the saying of the late Prophe-
ete by the protestantes copared
to the old Prophetes, called Isa-
tymer, in his booke of sermons,
made befoze the late kynges ma-
testie Edward the sixte, where
chamefully raylyng vpon a dead
man sr Thomas Seamer lord
Admyrall, disgracyng him with
all vile wordes and histories of
his lyfe paste, that possiblye hee
could deuise: he semed euen open-
ly befoze the kyng to make a co-
batte with his spirit. For as Pli-
nye sayeth, they that speake euil
of dead menne, seme to contende
and

and fyghte with their spirites:
So this Propheete then to proue
that his stoute dyng made not
his quarell good, had the wordes
ensuing.

O say thei the mā died very bold-
ly, he would not haue done so, had
he not been in a iuste quarell. This
is no good argumente my frendes, a
man semeth not to feare death, there-
fore his cause is good. This is a decei-
uable argument: he wente to death
boldely, ergo he standeth in a iuste
quarel. The Anabaptistes that were
burnt here in Englande, in diuers
townes, as I haue hearde of credible
men (I sawe the not my selfe) wēt
to their death, euen intrepide, as ye
will saye, without any feare in the
world, cherefully, wel let them go.
There were in the olde doctors
tymes, another kynde of poysoned

In his. llii.
sermon.

E. b.

heretikes

The displaying

heretikes, that were called Donatist^{es}. And these heretikes went to their executiō as though they shold haue gone to some ioly recreation, or banquet, to some belly chere, or to a plaie. And will you arguethen, he goeth to his death boldly, or che refully, ergo he dieth in a iust cause? Nay that sequele foloweth no more thē this. A mā semes to be afrayd of death, ergo he dieth euill. And yet our sauiour Christe was afrayde of death himself. Thē he afterwards warneth his audience not to iudge those w^hich are in authorite, but to praie for them. It becommeth not (saith he) to iudge great magistrates nor condempne their doynge. Vnles their dedes be openly and apparantly wicked. Charitie requireth the same, for charitie iudgeth no mā but well of euery body, &c.

Thus

Thus Latymer proueth that
 floute dyng is no sure token of
 a good quarell, and proueth it a
 false surmyle, if anye doo beleue
 the cause of death to be true, be-
 cause of sturdines in the fyne of
 the same. Also to proue that it is
 not the death that maketh a mar-
 tir, but the cause. The cronicles
 make mencion of one Iohn Olde-
 castell a knyght, a valiaunt man,
 although he wer: wicked, who
 with one Roger Acton (foge-
 thers with him fauouring Wic-
 klesse opinions) cōspired against
 the kynges maiestie, then Henry
 the fyft, onely to sette forwarde
 their conceiued opinions, & with
 a desperate company assembled,
 thynkyng to obtayne the cytie of
 London, from the kyng. But be-
 yng preuented, he was take and
 put

*Polidorus
 Libro. 22.*

*Olde castell
 (in a booke
 that Bale
 maketh of
 his death)
 is canonized
 for a martir*

The displaying

put into the towre of London. The sayd Acton also, who with in a while after, was worthely put to death, but Olde castell escaped pryson, not withstanding within a shorte space, he was taken agayne, & then hanged, drawn and quartered. But he wēt to his death so stoutly, as though he had nothyng deserued to dye. But if heresie, and treason, be no iust causes, then he dyed wrongfully, as in the cronycles moze at large appereth. If the stoutnes of death be a iust cause to proue a martyr, then many whiche haue denyed Chyste to be equall with the father, which was the Arrians oppynion, were martyrs. Then Joane Butcher is a martir. The the Fleming whiche was burnt in Smythfelde, in the tyme of kyng

A Fleming
of the here-
sie of y Ar-
rians, burnt
in Smyth-
felde.

kyng Edward is a martyr, who
 lyued in such continencie and ho-
 lynes of lyfe, that befoze his go-
 yng to meate, he woulde fall pro-
 strate vpon the grounde, & geue
 thanks to God the father: hys
 dyete was so moderate, that in
 two dayes space he vsed but one
 meale, & at the tyme of his death
 he was so frolicke, that he faced
 muche lyke our martyrs, in em-
 bracyng the redes, kysying the
 poaste, syngyng, and suche other
 toyes. In lyke sorte the grosse
 martyr, Joane Butcher handled
 the matter. And where as one
 Skotte then preached befoze the
 people, in tyme of her death, she
 reuyled and spytted at hym, ma-
 kyng the sygne of the gallows
 towarde him, boldly affirming
 that all they that were not of her
 opinion,

Tops bled
 of our mar-
 tyrs.

Joane But-
 cher, other-
 wyse called
 Joane of
 Kent.

The displaying

put into the towre of London. The sayd Alton also, who with in a whyle after, was worthely put to death, but Olde castell escaped pryson, not withstanding within a shorte space, he was taken agayne, & then hanged, drawn and quartered. But he wēt to his death so stoutly, as though he had nothyng deserued to dye. But if heresie, and treason, be no iust causes, then he dyed wrongfully, as in the cronycles moze at large appereth. If the stoutnes of death be a iust cause to proue a martyr, then many whiche haue denyed Chyste to be equall with the father, which was the Arrians oppinion, were martyrs. Then Joane Butcher is a martir. The Fleming whiche was burnt in Smythfelde, in the tyme of kyng

A Fleming
of the heresie
of y^e Arrians,
burnt in Smyth-
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kyng Edward is a martyre, who
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 lynes of lyfe, that befoze his go-
 yng to meate, he woulde fall pro-
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 he was so frolicke, that he fared
 muche lyke our martyrs, in em-
 bracyng the redes, kysying the
 poaste, syngyng, and suche other
 toyes. In lyke sorte the grosse
 martyre, Joane Butcher handled
 the matter. And where as one
 Skorie then preached befoze the
 people, in tyme of her death, she
 reuyled and spytted at hym, ma-
 kyng the sygne of the gallows
 towards him, boldly affirming
 that all they that were not of her
 opinion,

Tops bled
 of our mar-
 tyrs.

Joane But-
 cher, other-
 wyse called
 Joane of
 Kent.

The displaying

opinion should be dampned. Yea & she was so bold to say, that a. M. in London were of her sect. Such & the like was þ charitie of Anne Askewe, so ofte by Bale lykened to Blandina that true martyr of Chyistes churche, in his furious booke which he wrote of her death a noble pece of worke, & mete for such a champion to be thauthor.

Anne Askewe.

The sayde Anne Askewe, was of suche charitie, that when pardon was offered, she defied them all, reuyling the offerers therof, with suche opprobrious names, that are not worthy rehersall, making the lyke sygnes too the preacher at her death, as her pue fellowe & syster in Chyist, Joane Butcher byd, at Skorie aforesayde. These arrogant and presumptuous martyrs, in the time of

of their deathes, doo lytle esteeme
the woordes of sayncte Paule,
sayinge: If I had the spirite of
prophecie, and knew al misteries
and all maner of cunnyng: Also
if I had all fayth, in so muche as
I could trāslate, and cary awaye
mōūtaynes, yet were I nothyng
if I lacked charitie. Mozeouer, if
I dyd distribute all my goodes
in fedying the pooze people, and
although I gaue my body to bee
burned, hauing no charitie, it no-
thyng e auayleth me. Thus yf
they esteemed the Godly exhorta-
ciōs of holy scriptures, they wold
not so vncharitably vse theselves
especiall ye at the extremitie of
death. But the deuyl, whose mar-
tyrs they bee, dothe alwayes in-
strucke his darlings, to followe
hys ragyng steppes. True are
the

The displainge

the wordes of the wyseman, say-
ing. A sturdy harte shall susteine
damage, and he that loueth perill
therin shal perish. Therfoze stur-
dynes, and selfe loue, is the onely
cause of the martirdomes of our
martyrs wherof do spryng innu-
merable faultes (as Cicero saith)
When men puffed vp with stoute-
nes of opinion, be shamefully in-
uolued in folish error. Doubtes a
great faulte it is, and contrary to
ciuile life, so to be addicted to self
loue and arrogācie: as to thinke
our selues to bee so learned, that
no perswasioſ or terroꝝ can beate
the mynde from that folly. A pi-
tifull case it is to see, not only the
learned, which for wāte of grace
do fall, but also blynde bayarde,
who although he be vtterly blind
and dull, yet his coꝝage is suche,
that

*Officiorum.
Libro primo.*

*Blende
Bayarde.*

that he careth not to leape ouer
hedge and dytche, I meane the
symple & ignoraunt, whiche only
foz wante of knowledge do erre,
and yet haue such audacitie, that
they care not to spend their liues
in their folly. And foz that these
blynde bayardes doo so stycke in
their opinions to death: it is wō-
dered at of many, not of learned
oz godly men, but of bzaynesicke
foles, which like fethers wyl be
caried about with euery blast of
newe doctrine. At the deathes of
whiche you shall see moze people
in Smythfeilde flockyng toge-
ther on heapes in one daye, then
you shall see at a good sermon oz
exhortacion made by some lear-
ned man in a whole weke. Their
glozie is suche vpon these glori-
ous martyrs. And why is this?

F. I

because

*Laertius in
civis vita.*

The Aspleyng

because their myndes are geuen
wholy to vayne thynges, muche
lyke the Atheniens. For when Dem
mosthenes was tellyng them a
solēpne tale of an asses shadowe,
and vpon the soubden brake of,
leauing the tale halfe tolde, they
instantly intreated him to make
an ende. O ye folles, quod Demo
sthenes, ye loue to heare suche tri
fling tales, but if I went about
to declare vnto you any serious
matter, you would skarse geue
me the hearyng. Thus fare oure
countremē, if there be any vayne
syghtes to be seen, or any folishe
matters to be heard, lorde howe
they runne, and sweate in their
busines. But if there be a sermō
at Daules crosse, after they haue
taried there a while, to here some
newes, and the preacher at the
prayers

prayers, lozde howe they banishe
away in clusters, repairing into
Daules, and either by a sell some
bargaine in the body of the chur-
che, oz els telle some tale of an
alles shadows. But to the pur-
pose, if oure men wyl needes be
martyrs, as they pzetende to be,
where is their modestie, their pa-
cience, their tharitie, their loue,
that is required in a martyr? I
am sure, they dare be bolde to cō-
pare them selues to the martyrs
of the pzinatiue Church. To
whom they be nothing lyke. For
the sure token then of a martyr,
was to haue a sure pzfession of
Gods truth, whiche token they
can not chalenge. For in it selfe
their pzfession is deuided, vnles
they would make Gods truthe
(whiche is one) to be diuers.

Speciale
pofntes to
be required
in a martyr.

Ensebins lib 3
Cap. 3.

J. II.

II

The displaying

If they wyll chalenge their modestie, they be farre deceiued, they vse no suche glozious titles. For if any man hadde named them martyrs in their communications or letters, they would reproue him therefore, saying: that that title was worthy for Christ only, who alone was the faithful witness of his truth. If they will chalenge to themselves charitie, patience, and suche lyke: they be as wyde. For Daule, Stephen, and the rest, vied no taunting wordes or reprocheful checks againste the Byschoppes and magistrates in their time, but with mylde countenance, they answered their obiections. But our martyrs will not sticke to call them slaughtermen, butchers, bloodsuckers, and suche lyke blasphemous names, more

more lyke helhoundes then holy
 ones: such is their paciēce. Paule
 beyng brought before Ananias **Act. xxiii.**
 the hye pzeist, and beyng beaten
 of the standers by, saying: Doest
 thou strike me thou paynted wall,
 dost thou sitte vpon me here in
 iudgement, according to the lawe,
 and dost thou commaunde that I
 should be stricken, contrarie to the
 lawe? Then the standers by tolde
 him that it was the hye pzeist. I
 knewe not (w^{ch} he) that it was the
 hye pzeist, for it is w^{rit}ten. Thou **Exod. xxiii.**
 shalt not reuile the head of the peo^{ple}, **Philip. iiii.**
 ple. Paule herein was sorpy that **Matth. xxiii.**
 he had reuiled the magistrate. Paule was
 But our martyrs forgetting S. taunt, but
 Paules rule, cease not fro tyme the protesta
 to tyme, contumeliously to rayle t^{he} reioys
 vpon the byshop, & other learned in theirs.
 and godly menne, with the most
 vilest

The displaying

bylest termes they can deuise, yett sheweno cause of sorowe, but like Orestes, Tantal⁹, Theseus, and Proserpina, and suche other infernal furies, they exclaime in a tragical maner vpon God and his churche, the heauens, the yerth, and all that is. But yett one thing there is, wherein they greatly triumphe, that is, the constancie of these men (oh their constancie is wonderful) which is no cause, as partly is touched befoze, to proue them martyrs. For if their constancie were vled in a good cause, then were it worthy fame. What follye is so great, sayeth Tully, or so vnworthy a wylsmans constancie, as is false opinion? The constancie wherof our men so bragge of, is not for any opinion that is good or commendable

The con-
stancie wher
in our mar-
tyrs triumph

*De natura deo-
rum. lib. 5.*

bable, it is but onely for worldly
 prayse or disprayse, the zeale of
 whether beyng taken awaye, it
 would couert into inconstancie.
 The cause, as is aforesayd, doth
 make a marty^r, and not the va-
 liant death. A notable historie
 occurreth nowe to my remem-
 braunce of a true marty^r, and it
 is reherfed in a booke made by
 that moste excellent & well lear-
 ned gentleman, called sir Tho-
 mas Elyot knyght. Valeriane be-
 yng Emperour of Rome, & per-
 secuting the church, in Egypte
 was a christen man presented un-
 to him, whom he beholding to be
 yong and lustye, thynking ther-
 fore to remoue him fro the faith,
 rather by vaneiteall mocions, tha
 by sharpnes of tormentes, caused
 him to be layde in a bedde within
 a faire

The gouer-
 nor y^e third
 booke.

A true
 marty^r.

The displaīng

a faire gardin, hauing about him
all floures of swete odour, & most
delectable saours & perfumes.
And than caused a fayre tender
yonge woman to be layde by him
al naked, who ceased not swetely
and louyngly to embrace & kysse
him, shewing to him all pleasant
deuises, to the intent to prouoke
him to fornication. There lacked
litle that the yong man was not
banquished, and that the fleche
yelded not to the seruice of Ven⁹.
Whiche thing the yong man per-
ceiuing, whiche was armed with
grace, & seing none other refuge,
with his tethe did gnaw of his
own tōgue: wherwith he suffered
suche incredible paine, that ther-
with the brēning of voluptuous
appetites was vtterly extincte.
In this notable acte, I wote not
whiche

whiche is to be comended, either his invincible corage in resisting so muche against nature, or his wylledome in subduyng the lesse paine with the more, & bytyng off that wherby he might be constrained to blaspheme god, or renounce his religion. Sure I am that he therfore receiued immortall life, and perpetual glozy. This yong man was a true marty?, this mā folowed his maister Christ in bearyng his crosse to crucifie the affections. This mā shewed a notable example of cōstancie, in not denying his creator, the autho? & founder of his fayth.

A meruelous res-
tance of the
spirite a-
gainst the
fleshe, and a
good lesson
for our ma-
ried vota-
ries.

Ignatius, of whom we reade in Eusebius, was a constant and vn-
doubted marty?, whoo cared for
no punishment, persecution or o-
ther torment. So was also Pol-
ycarpus.

f. b.

carpus

Policarpus,
Iustinus,

carpus and Iustinus martir. These
and suche like are true martyrs,
whiche against the infideles, and
Gods enemies yelded their bo-
dies to the seruice of death: not
caring either for wordes, fame,
or praise of men. These men were
with tormentes inspeakable con-
strayned to denye the name of
Christ: These men were allured
by faire promises to forswear
their maister. But our men are
with tormentes & terroz of death
compelled to embrace Christs
sayth, and to relinquish their
Jewishe opinions. The auncient
martyrs were tormented to the
intent they might fall to Idola-
trie. Our men are intreated by
all faire meanes possible to wor-
ship the liuyng God. What
madnes is this, to seme to dye
for

for the name of Christ, when the
 sentence geuers do exhorte them
 to embrace Christ: Who can call
 this persecution? If the Turke be
 persecuted, when he is by a chri-
 stian gently perswaded to be bap-
 tized, and to put vpon him Christ,
 and to forsake Mahomet, then
 maye the heretike saye that he is
 iustly persecuted. But if oure
 menne doo loue wylfull death,
 and bee wery of their life in this
 worlde: I would haue them ei-
 ther arme them selues in battell
 to fight against the great Turke
 or other enemies of the fayth, or
 els to offre them selues in Tur-
 key to bee burnt, or otherwyse
 persecuted, and not in christen-
 dome, where Christ is sufficiētly
 known to all men: if they wyll
 nedes dye, to be renowned after
 their

In what
 causes men
 ought cheif-
 ly to spende
 their lynes.

The displaying

A notable
death to die
for the cau-
ses of the
kyng and
Quenes
maiesties.
*Valerius Max-
imus, libro 5.*

their death, let them do as many
notable menne among the Ro-
maynes, & other haue done, fight
for their common welthes sake,
and for the cause of their princes.
Brutus the fyrst consull of Rome,
with suche a zeale sought to de-
fende the libertie of his countre,
that hee encountred so fiercely
with Aruns, sonne to Tarquinius
the proude, whiche was banished
for the rape of Lucrece, that in
the cloase with their launces they
both perished.

Mutius Scevola, a worthy gen-
tleman emonges the Romaines,
to deliuer his countre from the
siege of Porsenna king of Hettrurie
boldly entred into his cape, thin-
king to kyll the kyng: but when
he came into the paultion where
the souldiours were wont to be
payed

paled, he discouered his dagger & stroke at the kynges secretarie, supposing it had been the kyng, because their apparail was much like. But being taken & demaunded what he was, & why he toke vpon him such an enterpryse: with a sterne countenance answered: I am a citizen of Rome, quod he, my name is Mutius, and I beyng an enemye would faine haue kylled myne enemy, & my stomake is no lesse to dye for the cause, then it was ready to do the slaughter. For it is the parte of a Romaine both to do, & to suffre valiantly: with other & like wordes. Where with the king beyng moued, said vnto him, that vnlesse he would disclose vnto him what treason was imagined against his person, he should with fyre bee tormented

mented to death. Then beholde
 O kyng (quod he) what a smale
 matter the fyre is to them which
 seke to be renowned with glozy:
 and immediatly thrust his hand
 into the fyre and burnte it quite
 of. By whiche facte his countre
 was deliuered from the extremi-
 tie of that siege.

Justinus. lib. ii.

Moreouer, Codrus kyng of A-
 thenes, at suche tyme as the citie
 was in great distresse, by reason
 of the siege layde to the same, re-
 pared to Appollo, by Oracle to
 know what should become of the
 citie. The answer was, that vn-
 lesse he himselfe shuld be slain, the
 citie shuld be wonne. Codrus
 therfore bearing a natural pietie
 to his countree: rather contented
 to geue his owne life, then the ci-
 tie shuld be geuen into the hādes
 of

of his enemies: put on a beggers
apparel, and conueyed himselfe
into the campe of his enemies,
and there gaue an occasion to
one of the souldiours to strike him
and so was slaine with a byll.
Wherby the siege not longe after
broke vp. These examples are
sufficient to spurre these wylfull
men forwarde, rather to geue
their liues for the defence of the
cōmon welth & Princes, against
the enemies, then with suche ob-
stinacie to consume it in the fyre,
and no cause why. They might
in spendynge their lyues in the
cause of their Princes, or els in
defence of Gods religion, deserue
bothe rewarde at the handes of
God, and also immortall fame
in merityng well of their cōmon
wealth. This is the death wher-
in

The displaying

In a man ought to triumphe: In
this death a man heapeth vp in
heaven treasures inspeakable, &
in erth fame immortall: a worthy
death, and worthy a christen mā.
For this cause it is that the feast
of S. Stephens martyrdome is
perely celebated: For this cause
it is that the blessed feastes of
the Apostles haue their perely
recourse. For this cause it is that
the memoeries of Martyrs be re-
gistred in the Churche of God.
For this cause it is that the annu-
al celebrazions of all the saintes
of Christ, are hadde in perely re-
membzance. Then all men which
entende to embrace the benefites
of Christ, and seke meanes ther-
by to attaine to saluation, let the
rather by this kynde of deathe,
that is to say, either to fight and
suffre

suffer death for the defence of the
name of Christ, or els in the quar-
rell of his Princes, and other ma-
gistrates. But it is thought of
many of these protestantes, that
no man ought to suffer death for
his conscience. And they learned the
same of Luther, who in dede is
of that opinion. In Turkey (saye
they) a man may liue with his con-
science, why then should a christe-
man amonges christians, be pu-
nished for his conscience? Then
may I aske them the like questiō
if a Turke or heretike maye vse
his conscience: Why did they pu-
nische Joane Butcher & the Flem-
ming, whiche were of the secte of
the Arrians? For their conscience
led them so to beleue. Why maye
not the Turkes vse Mahometes
lawe amonges vs? Why did De-

Actes. v.

See in the Actes of the Apostles
Destroye Ananias and Saphyra,
for making a lye: For their con-
science cancelled the portio which
they kepte backe. If it be not lau-
full for a man to dye for his con-
science, than they did ill too pur-
up the heresye by death, in the like
tyme of proceedings, whereunto
I am sure they wyll not graunt.
For in any wyse they must be no
lyers: although it be proued ma-
nifestlye to their faces. The
saye they: suffice the Cockell too
growe with the good corne tyll
the haruest come. Then the lorde
of the haruest shall deuide the, &
shall put the good corne in to his
barn, and cast the cockle into the
fyr. But this parable (GOD
wote) maketh nomore for their
purpose than it doth against the
han-

Math. xv.

hangyng of theues and other offenders. For if the offenders and breakers of the lawe, I meane such as concerne treason, murder, or felony should liue, how should a kyng or ruler gouerne his common wealth, wherin the honoz & maiestie of a kyng consisteth. And like as if such malefactorz should be suffered to continue in a common wealth withoute anye restrainte of punishment, the same common wealth, with the gouernoz thereof, were lyke to fall to ruine: Euen so in the state of the church: if heresie should be maintained, & the fauourers thereof escape unpunished, it woulde not onely bringe the iuste plague of God vpon the sufferers, but also it woulde vtterly consume all faieith & good orders, & so bringe

G.ii.

the

The displaying

the soule of man to everlastynge
confusion. And that a kyng may
punyshe suche malefactours by
death, as well such as offende the
churche, as suche as noye the co-
mon welth, it doth appere by **S.**
Paules wordes to **Timothe.** Vve
know (saith he) the lawe is good, if
a man vse it laufully, knowing this
howe that the lawe is not giuen vnto
to a righteous man, but to the vni-
righteous and disobedient, to wic-
ked men, and synners, to vireuerēt
and prophane, with suche other.
And then concludeth, that if ther
be any other thinge contrary too
holysome doctrine of the Gospell,
the glozie of the blessed **G O D**,
which gospel is committed vnto
me. Now note here that he saith
the law is not geuen vnto right-
eous men, whose wicked dedes re-
her.

1. Tim. 1.

herling to the Romaines aswell,
 as he doth in this place, he sayth
 is worthe of death. May not a
 kyng iustly put them to death by
 the lawe, whiche lawe he saith is
 good, if a man vseth it lawfully:
 Then to execute it vpon the vn-
 rightuous, which committed any
 fault against the Gospell, whiche
 reprobeth true religiō: is a thing
 moſte lawfull, whiche fautes are
 adiudged by the churche worthe
 excommunication, that is to say:
 to cut them of whiche are obsti-
 nate, as s. Paule wytheth Titus. Tit. iii.
 Nowe if the lawe be good to cut
 them of, as rotte branches, which
 either be authoꝝ of sectes, or of-
 fenders otherwise, the lawe iud-
 ging them worthe death: then it
 is a thing perswaded by scripture
 to burne suche branches, which
 G.iii. are

are dampned by their owne iudgement, & no iniurie done to thone
or thother, but charitie in cuttig
them of: that thei should sinne no
more in ſ like faultes to encrease
their owne dāpnation. VVe wold
not (saith saynt Augustine) haue
them cut of (meaning heretikes)
from the other ioyntes and mēbers
of the body, but forasmuche as the
wounde by cutting away the dead
fleth, may soner be healed, then if it
were suffered to remaine stil. Ther
fore a more holson remedy is found
with a short paine to ease the grief,
then to suffer it to fester and rankle
the other membres. So it appe
reth that it is a most pestilent er
ro: to thinke that noone for any
opinion, or conscience oughte to
be put to death. But peraduen
ture they will alledge agayne:
saying: why doth God say, which

*Contra Cresco.
sum gram.
libro. 4. cap. 4.*

is the lord of the harvest, suffice
 the cockle, and the good corne to
 growe together till the harvest,
 lest you pull bp the good corne
 therewith. Doubtes even for this
 cause. We se by experience, when
 seedes good and bad are throwe
 vpon the earth together.: whyle
 they be yonge, it is dangerous
 to plucke bp the one, lest the o-
 ther be plucked bp also. But if
 they be suffered to growe till the
 good corne haue a stronge roote,
 then the cockle growing bp ther-
 with, may be easely discerned, &
 without danger of hurtynge the
 good corne, the cockle may be ro-
 ted out. Euen so in the infancie
 of the church, at suche tyme as
 the fayth was not thoroughly ro-
 ted in the hartes of men, muche
 lenite and gentlenes was vsed,
 in ouercomynge the stubbur.

The cause
 why hereti-
 kes wernot
 punished in
 the prima-
 tive church

The displaying

At what
tyme the
sword begā
to serue the
Gospell.

nes of heretikes, least the weake
chzistians not fully instructed in
the sayth, might haue fallē there
by. So that there was no sharp
nes shewed byō any, till the time
of Maximus thēperour, by whose
authorite, heretikes began to bee
odible, and were cut of by the tē
porall swoorde. After whome
Theodosius, Valentinianus, Martia
nus, the like Emperours raigned
in whose tynes also, lawes were
made for the punysshing of here
tikes, and such as were authoꝝ
of euill doctrine, & the cause was
for that the sayeth of Iesus be
gan firmly to take holde, as well
in Emperoures, & pꝛinces, and
Princes, as also in others. And
the church (as it is nowe) soo
growen that it hath the soo stronge
roote, that hell gates shall not
preuaile againste it: that is too

saye: neyther the persecution of
tyrantes, nor the peruersite of he
retikes, can ouerthrowe it: the
churche, I saye, nowe beyng in
this state, & that heretikes maye
easily be discerned, as cockle is in
haruest (which is then wedded for
ouergrowing the good corne)
doth by by excommunication cut
them of, as scripture commaun-
deth. For euery peruerse doctrine
is, as saint Hierome saith, *Leauē.*
And leauen oughte to bee taken
from the dough. A sparckle as
soone as is doth appeare, ought
to be quenched: rotten flesh ought
to be cut awaye; a skabby chepe,
ought too be repealed from the
flocke, least the house, the dough,
the body, & the flocke be throug-
hly corrupted, do burne, do putri-
fie and marre.

*In Epistola ad
Galath. cap. 1.*

G. b.

Arrius

The displaying

*Epistola ad
Galath. cap. i.*

Arrius in Alexandria, was but
one sparke: but because it was
not immediatly put out, & flame
therof destroyed the hole worlde.
What mercy is this to fauour, &
to byrning all other in peril of their
liues: Meaning heretikes, who
if they myght bee suffered too
reigne, would byrning all thynges
to ruine, as is aforesayd. Of that
mynde is Chrysostome, that elo-
quent Aclas, one of the pillars of
goddes veritie, saying. Haue you
not hearde (saith he,) that he
whiche in the olde testament, ga-
thered stiches vpon the Sabbath
Daye, for that he offended that
one commaundement, was de-
stroyed with extreame death.
Haue you not heard also, that
Ozi, which did but staye by the
Arke from felling, was imme-
diatly

diatly stricken tharke dead, be-
cause he toke vpon hym an vnfit
ministerie. Therefore dothe the
violacion of the Saboth, and the
touchyng of the Arke, so muche
offende God, that the offendours
could obtayne no pardon: What
pardon and excuse shall he haue
then, that doth corrupte holysome
doctrine, and in place thereof so-
weth wycked opinions? Thus
Chrysostome and the other Doc-
tors of Christes church, iudge
them, whiche by their euell sug-
gestions corrupte the simple
membres of the church, worthy
temporall deathe, and punysh-
ment. Then that opinion whiche
the protestantes conceyue of
their owne brayne, vpon the a-
foresayde parable of the gospell,
and also that no man oughte too
suffer

The displaying

The bones
of our mar-
tyrs, of some
preserved
to reliques

suffer death for his conscience, is quite frustrate, & of none effecte. And because our heretikes wil nedes haue their men to be taken for martyrs, some of them coun- terfayting the trade of the an- cient state of the true church, ga- ther together the burnt bones of these stynking martyrs, enten- dyng thereby (by lyke) to shypne the same, or to preserve them for relykes, that at suche a tyme as whē an heretike is burnt, ye shal see a route enclosing the syer, for that purpose. And when the syer is done, they lye wallowynge like pygges in a stie to scrape in that hereticall dongehill for the sayde bones. Yea and as it is reported, some gossypes and fellowe disci- ples of these wicked apostles, ble the same nexte to their hartes in the

the moynynge, beyng grated in a
cuppe of Ale, too prelerue them
from the chyncoughe, and suche
other maladies incident to suche
hoothe burning stomakes.

A pretty medicine & apte for such
braine sicke patientes. Thei may
be well compared to Artemisia, of
whome we rede in Aulus Gellius,
which was wife to Mausolus king
of Caria, who when her husbando
was dead she was of such an af-
fectio (being beyond al measure
rapt wth his loue) that after the fu-
neralles was done, she gathered
together all the bones and ashes
of her husbando, and minglinge
the same wth perfumes and o-
ther swete odours, she dranke
them vp, declaring by suche out-
warde tokens her immesurable
affection. Many of our gollepes
taken

*De noctibus
atticis lib. x.
cap. xviii.*

The displaying

taken with the same spirite in
loue (not with their owne hus-
bandes, whose lyke examples I
neuer herd of) but with their me-
ry martyrs, that for their sakes
they care not to quaffe vpp the
pouder of their durtye bones too
declare their burning affections.
A pityfull case and wyth teares
too be lamented, that the innum-
erable reliques of Christes
true martyrs were so wyckedlye
neglected, as they haue bene in
the late malicious tyme. But
thet were thē ridiculous to these
sortes of menne, who cryed oute
with al wehement: to what pur-
pose are the reseruacion of the
dead bones, and so contempning
the reliques of thapostles, John
Baptist, and such other holy and
blessed sainctes, are not now a
Chamed

True reli-
ques con-
tempned.

shamed to reserve to theim sel-
ues the byle bones of these blas-
phemous martyrs, who neyther
in puritie of lyfe, or constancie in
death were worthe the names
of Christians. Thus these prote-
stants contrarie to their owne
doctrine, strue with their owne
shadows. They in their bookes
and talke contempne reliques, &
yet vsynge the same after theyr
owne fancies, they are contented
to allowe the. Who cannot playe
Democritus part continually too
laughe at their folly? or who can
forbeare to saye: *O cæcis hominum me-
tes, o pectora cæca?* For what is blynd-
nes, if this be none? Moreover
when Rogers their pseudomartyr
(protomartyr I woulde saye)
was burnt in Smythfield, were
there not diuers marchant men
and

Rogers
burnt in
Smythfield
& the lords

imaginati-
ons of di-
uers in the
tyme of his
death.

and others, which seeing certayne
pigeons flying ouer the fire that
haunted to a house harde adioyn-
inge, beyng amased with the
smoke forsooke their nestes, and
flew ouer the fire, were not asha-
med boldly to affirme that the
same was the holy ghoſte in the
lykenes of a doue. This thyng
is ſufficiently knowen by expe-
rience to them which were there
preſent. Then by the lyke argu-
ment they might haue ſayde the
crowes which the ſame time ho-
uered ouer the fyre, were deuels.
But what blaſphemy is this, ſuch
opinionatiue fooles to beleue or
credite ſuche fanſies? The Hea-
then poetes neuer deuyſed moze
toyces vpon Iupiter, Iuno, Diana,
Actæon, Io, or ſuche other coun-
terfaites, then the madbraynes
of

of the protestantes haue inuend-
 ted tales vpon these Ethnikes.
 Whose lying lippes are so sugred
 with false reportes, that þ brethe-
 therof is marueylous delectable
 to a great many of the same ge-
 neration: yea it is supposed that
 a great numbre be founde as hy-
 relinges to maintayne that arte,
 which amonges the simple wan-
 der as pylgrymes too publyshe
 their hidde miseries: much lyke
 Sinon, who with his disguised ha-
 bite, and propozcion of body, to-
 gethers with his vnhappy ora-
 tion, begyled the pooze Troianes.
 But al wyse men whiche can be-
 ware of other mennes harmes,
 no doubt wyll take heede of the
 loytering adders, which hiden the
 selues in the grasse. And as for
 other, whiche passe for no admo-
 nition,

Virgil *Æneid.*
Secundo.

Loytering
 Adders.

H. I.

nicion,

Another ob
jection of y
protestantes.

nition; I feare me (without God
of his mercy spare them) will be-
refie the pꝛouerbes sero sapiunt pꝛ
ges, and so will repent with hadde
I wist, as the unhappꝛ Troians
did. But yet these ouerthwart
neighbourcs, thynkyng too caste
another bone for the catholikes
to gnawe vpon, hꝛt them home
as they thynke with this obiec-
tion. Oh say thei, what a beggerly
religiō is theirs, which hath no man
valiauntly to sticke to the death in
the defence therof? For a good shep-
pehearde wyl geue his owne lyfe
for his shepe. Therefore it appea-
reth, our religion is sounde, whiche
hath had soo manye shepheardes,
that hath bestowed their lyues in
the defence of the verite, But here
they begynne too trꝛumphe like
vnto a pestilent heretike in the pꝛe-
matine

matine churche, called Montanus *Enschius* li. 9.
who affirmed that he was the
holy ghoſte. And when he and his
adherentes were conuicted of he-
reſie, thei boated (as our men do
nowe) that they had many men,
whiche ſpent their liues in thei
opinio, and that that was an in-
fallible argument, that they had
the ſpirite of God. Unto whome
it was aunſwered: that that caſe
was not alwayes true. For cer-
ten other heretikes there were,
whiche boated of their falſe mar-
tyrs, as the Marcionites, which de-
nied Chriſte, and other a great
numbre. And becauſe they ſaye
that in this Realme there were
none, which were cōtent to geue
their liues for the deſce of their
faith: the matter is ſo apparant-
ly knowē to be falſe, as the pong
H. II. infante

The displaying

infante can by report of his own
parentes saye the contrary. But
what shall I nede to reherse the
molte godly, and no lesse learned,
whiche haue bene contented too
haue not only ben depzyued their
nobilitie and great possessiōs, but
also to yelde their neckes too the
stroke of the axe and swoorde, for
the defence of the libertie of chri-
stes churche. Whose names are so
registred in the volume of immor-
talite, that no cōtinuance of time
nor inconstancie of fortune, can
wipe them out of memory. What
shall I nede to remembre Alban⁹
the fyrst marty^r in this realme,
which with molte vile tormentes
was persecuted of Dioclesian the
peroure, in the yere of our lord.
286. for the saiethe of the Gospell,
and the verite of the church, that
one

*Reda ecclesiast.
historia gentis
Anglorū lib. 1.
Capit. septimo.*

one Fortunatus, wrytynge of the
prayse of virgins saythe.

Albanū egregium fecit a Britannia profert.

Britane of abundance, and plēry
moste able.

Procreated Albane that martyr
honorable.

Whiche worthy man was bu-
ried at a place then called V Vars
kingacester. now called of his own
name saint Albons. Where was
erected a notable monument or
abbey, for perpetuall memozy of
this worthy man. Many other
at that time likewise suffered, for
the cause of the churche. What

shal I stande here bpō the prayse
of that godly man, saint Tho-
mas sometimes archebysshop of
Cantozburp: vnto whome I wil
attribute none other praise, then
Polydor Virgilius, & other chrono

saint Tho-
mas of Ca-
ntozburp.

graphers do. Who called hym vñ
Polydri Virg. **summa integritate atq; prudentia, a man of**
Angl. hist. li. 13. **much holynes and wysdome.**
Charion, **Who after he hadde bene in exile**
crumcor. lib. 3. **more then. vii. yeares, banysched**
quart. mon. sr. **by Henry the secōd into Fraunce,**
terrie atatis. **not for ambition as the malici-**
Georg. Lilius. **ous headdes of the protestantes**
conceiue, but onely for admony-
shing the kyng for misusing the
liberties of the churche, for per-
uerting godly orders, for il & wic-
ked liuing, & for exterminating
the spirituall promotions vpon
noughty bles. These were the
causes why this man was bany-
shed, not here rehetted for scale,
but spoken for truthe, not gathe-
red without authoritie, but re-
ported vpon the wordes of chro-
nicles, the faythfull arbiters of
thynges alredy past. This mā I
saye

say to thintent the thinges aforesayde, should not decaye, had rather to haue geuen his life, not of malice to withstand the king, but to whom he bare moste obediēce, but for the zeale he had to gods church, the chambze of the poze. But as now there wanteth none if tyme serued, whiche would not stycke too doe mischicfe: euen so then they wanted not unhappie harebraynes, to rydde this godly man of his lyfe. Who within a

Anno do. 1571

whyle after as a iuste rewarde for their cruell facte in a moste miserable maner, as the history declareth, ended their lyfes. The death of which godly manne was not onely a cause of greate repentance to the king himself, but the people vniuersally moste deuoutly bewailed his death say

D.iii.

ing:

The displaiynge

**The lamen-
tatio of the
people vpon
the death of
S. Thomas.**

**John Fyl-
mer the bis-
hop of Ro-
chester.**

**Sir Tho-
mas More.**

Polidor. lib. 27.

**The poore
monkes of
the Char-
terhouse.**

ing: VVe the people and flocke of
Christ haue lost our good and gode-
ly shephearde. Thus this godlye
man of the godly people the was
had in gret admiratio: although
it please the gallantes of our
time to saye otherwyse. What
shall I stande here vpon the death
of John Fylmer semetyme By-
shop of Rochester, a man of nota-
ble learning & innocencie of lyfe,
or the death of the second Cicero,
or Thomas More, a man endea-
wed with heauenlye eloquence.

*Qui demum ambo maluerunt de vita, quam
de Ro p nificis autoritatis sententia decedere,
vt ocius in celo, quemadmodum ipsi sperabant,
fruerentur auo.*

What shall I nede to stande
vpon the poore Monkes of the
Charterhouse, who were conten-
ted to suffer their bodies to be dis-
membred

membrzed in peces and to be han-
ged vpon sondry gybbettes, ra-
ther then thei would yelde to the
depriuacion of the Popes autho-
ritie. Whose worthy names, wor-
thy petpetuall memory hereafter
followe. That is to saye: John
Houghten, Robert Laurence, Au-
gustine Webster, Huinfrey Wids-
delmore, William Erme we, Se-
bastian Medigate, Wyllia Horn,
John Rochester, James Wal-
werke, Rycharde Vere, Thomas
Jonson, Thomas Greene, John
Dauye, William Grenewoode,
Tho. Screuen, Robert Salte,
Walter Dereson, and Thomas
Reding. What nede I els to stay
vpon the deathes of the good mē,
the Abbotes of Colchester, Gla-
stonbury and Redyng, oz els of others.

The abbot
tes of Ken-
ding Col-
chester and
others.

Dowel, fetherstone, Abell, Ger-

H. b.

mayne

The displaying

mayne, Stone, Forrest, & manye
others, to whome death was no
thyng ferefull for the quarell of
God and his church. These and
a greate number mo died for the
cause of the catholyke fayeth,
that fayeth whiche hath ever co-
tinued from age to age, with the
consente of all kyngdomes chri-
sten, euen from the begynnyng,
whose memory shall be magni-
fied tyll the ende of the worlde.
But the deathes of oure cranke
Heretykes, lye dead and are bur-
yed in the graue of cankered ob-
liuion, couered with perpetuall
infamye, excepte they be entolled
in a fewe threehalfe penny bo-
kes, whiche steale oute of Ger-
manye replete aswell with trea-
son against the kyng & Quenes
maisties, as with other abhomi-
nable lyes.

Mozzo

Moreover in the late kynges
tyme Edward the fyrste, where
in heresse expressed her game,
there were many godly me which
for the defence of the moste hono-
rable Sacramente of the Altar
and the other sacramentes, yel-
ded their bodies to pyson. As
the late worthy Prelate Doc-
tor Stephen Gardiner byshop
of Wyndchester, with other Bys-
hoppes, and men of greate lear-
ning. Yea & if their deathes had
bene required, they woulde with
moste willing heartes haue suf-
fered the same. But the proce-
ders then knewe well inoughe,
that that was not the waye too
procede in their doynges, leaste
they should haue become odious
to all sortes of people. But they
sared lyke VVyat the late rebell
of

The displaying

waye the
Kentish re-
bell.

of Kent, who went aboute to a-
chieue his enterprize not with ra-
pine and spoyle (according to the
nature of rebellion) but with all
lenite and gentlenes, thereby too
allure the peoples hartes, the ra-
ther to embrace and aide his at-
temptes: but as his cloake was
then spanische, so was the others
of late time Jewische. Then ha-
ving all these not onely wel lear-
ned, but also godly men, whiche
aswell haue suffred paynes of
death for their religion, as these
protestantes haue for theirs, what
haue they gayned then by this
objection? If the stoute death of
a man doeth approue his cause
good, then what cause haue the
protestantes to refell the religion
nowe vsed: But here to finyche
this matter, & to procede in fur-
ther

ther explication of the fantasti-
call feates and abuses of the pro-
testantes, let vs learne further
of Saint Paule: who saith these
wordes. Knowe this (saith he) that *II. Tim. iiii.*
in the last daies shal come perillous
tymes. For men shalbe louers of the
selues, couetous, boasters, proude,
cursed speakers, disobedient to fa-
thers and mothers, vnthankeful, vn-
godly, vnkinde, truce breakers, false
accusers, Riotors, dispisers of them
that be good, Trayters, heddy, hygh
minded, gredy vpon voluptuousnes
more the the louers of God, hauing
a similitude of godlinesse, but deni-
ing the power therof, and suche ab-
horre. For of this sorte are they
which enter into houses, and bring
into bondage women laden with
sinne, whiche women are led with
diuers lustes euer lerning and neuer
able

Math. x.
 Selfe loue
 and yelding
 to the flesh.

able to come to knowledge of the
 trut he. Nowe lette euerye man
 weygh the these wordes of s. Paule
 And note if we haue not had a-
 monges vs the like false proph-
 etes with the lyke cōditions. First
 he sayeth they shall be louers of
 themselves. Chyist saith, He that
 loueth himselfe more then me, is
 not worthy of me. Who be they,
 whiche loue them selves more the
 they do Chyist? Doubtes they
 that prefer þ loue of this woorld
 befoze Chyist, geuing place to the
 woorld, and the lustes thereof.
 Which vice is comen to al men
 and vled of to many, especially to
 suche whereof mencion is made
 befoze, whiche neglectynge the
 byrnyng of their affections into
 bondage, line as their owne sen-
 suallite doth leade them, not car-
 ring

kinge for the hollesome preceptes
of goddes moste holy woorde, but
disobeying the lawes of the ma-
gistrates constituted too a good
purpose to yoke the heauye car-
case, to thyntent he mase the bette-
ter obeye the preceptes diuine.

For if the appetites do rule with-
out resistance, they will soone ou-
uercome y^e imbecillitie of nature.

A victoꝝy oz fielde is soone won,
if there be none to resiste. Then
the protestantes beyng marped
priestes, yeldyng the serupce of
their bodye to the frailtie of the
fleshe, was thereof ouercommed.
But if they had bene good soul-
diours, and had fought vnder the
standerd of continencie, no doubt
but they had wonne the fielde.

Thinke you Alexander the great *Q. Curtius,*
had he geuen his minde too serue *libro. 1.*

his

A notable
example of
Alexander
touchinge
the bynde-
linge of his
own ladies.

his appetites in his first warres,
had proued so balliant a conquere-
rout: so truely. For after his
first victoꝝ agaynst Darius, kyng
of Persia hauing alwayes in his
holste the wyfe of thesame Darius
whiche incomparably excelled all
other women in beautie, woulde
neuer after he had once sene her,
haue her to come into his presen-
ce, albeit that he caused her estate
styl to be maynteyned, and with
as much honoꝝ as euer it was.
And to them whiche wondꝝyng
at the ladies beautie, marueyled
why Alexander did not desyre too
company with her, he answered,
saying: It shoud be to him a repro-
che to be subdued by the wyfe of
him w home he had vanquished.
This was a ryght conquerour &
woꝝthy to wyne all the worlde,
whiche

whiche in this sorte could haue
the victoꝝ ouer his owne lustes,
being a cruel fight foꝝ a saint har
ted souldioꝝ. This fight fought
Scipio surnamed Aphricanus, whe
he hadde wonne Carthage. Foꝝ
emonges diuers women whiche
were taken, one most fairest emō
ges the rest, was brought vnto
him to do with her, his pleasure.
But when he knew that she was
affiaunced to another called Indi
bilis, he caused him to be sent foꝝ,
and perceiuyng the louyng to
kens betwene them, he deliuered
her to Indibilis, paying foꝝ her
raūsone, and adding further an
honourable poꝝtion of his owne
treasure. This was another ex
cellente victoꝝ, gotten of a fa
mous souldioꝝ, which would not
(thoughe he had libertie) violate

*Titus Livius
deca. 3. libro. 4
Appianus. li
bro lybico.*

I. i.

his

ii. Timo. ii.

his mynde vpon the beartie of a woman. But our protestantes and married preistes, neglecting their first sayth, cared not vpon whom they had bestowed themselves, lytle waying the counsell of saint Paule, that he can bee no good souldiour to God, which enwrappeth himselfe with secular affaires. These be thei which pretended godlynes, and vnder the hypocrisie of marrying deceiued the simple, & begyled their owne selues. For when they thought themselves surest of their sained wyues, they did the soner forgo them. A iust plague of God vpon such dissolute preistes: who cared not what women they married, common or other, so they might gette them wyues. For true are S. Paules wordes: they enter in
to

to houses bringing into bondage
 women laden with synne. The what kind
 women of these married preistes of women
 were such for the most part, that our mar-
 either they were kept of other be ried preistes
 fore, or els as comon as the cart- used to mag-
 way, & so bound them to incessu- tie.
 ous lecherie, whiche women are
 led with diuers lustes, euer lear-
 ning & neuer able to attaine vnto
 the truth. Were not the sayd wo-
 men euer lerning, & neuer able to
 come to the knowlege of y^e truth,
 beyng led with diuers lustes, vs-
 sing their bodie with other men
 as well as with their supposed
 husbādes: yea & one of them with
 anothers woman, taking it (as it
 is thought) for a brotherly loue,
 one to helpe another; after the
 doctrine of Freer Luther, the
 first authour of their marriage.

3.11.

As

In libro de cap-
 titate Babs-
 lonica.

The displaying

**Chatering
gossips.**

Is it not seen nowe by experience
that some of their women beyng
diuorced, are married againe to
ruffians, & suche other gallantes
folowing the opinion of sir Iohn
Hoper in his booke of the ten cō-
maundementes? What shall I re-
herse their sundrye abhominaci-
ons, which shaine constraineth to
say no moze. And these women
were not onely learnyng & neuer
hable to attaine to the truth, but
many other limpering gosseppes
and parottes of the newe founde
worlde are euer learnyng, but
as farre from the trueth, as they
that neuer went to schole. These
dames are lyke the wanderyng
gylottes, that folowed the he-
retikes of olde time, which vnder
the coloz of sticking to the gospell
couered their euill lyues, And
by

by saint Mary a numbze are con-
 tented to runne from their hus-
 bandes into Germanie, the don-
 gion of heretikes, beyng a meete
 couer for suche cuppes. And these
 are thought to be suche mates to
 matche with the protestantes in
 their doinges, that in nowise they
 can be wouththem. Simon Magus,
 to maintayne his opinions, had
 one Helene a faire woëche to mat-
 che w him. Nicolaus the heretike
 and furbisher of all fylthynes in
 Antioche, had manye women to
 foyne with him in his art. Marcio
 to prepare the mindes of the peo-
 ple in Rome to fauour his heresy
 sent a woman before muche lyke
 Joane Butcher, whiche in the be-
 gynnynge of our newfound opini-
 ons was greatly maintayned by
 Cranmer in Cantorbury, & other
 places

The aunc-
 ent hereti-
 kes in olde
 tyme used
 womenne's
 societie, for
 the better
 maintenace
 of their
 doynges.

Simon Magus

Helene.

Nicolaus.

Marcione.

The displaying

places of Lent.

*Apelles.
Philomena.*

Montanus.

*Prisca.
Maximilla.*

Arrius.

*Donatus.
Lucilla.*

Apelles had one Philomena, not his owne wyfe, but the wyfe of another man, as a companion in his proceedings. Montanus another heretike indued with a wicked ghost, throughe the helpe of Prisca and Maximilla, first with money corrupted manye women of honoure and great substance, and after polluted them with heresye. Arrius, the rather to decepue the worlde, procured a kynges daughter to susteine him and to beare him out. Donatus in Aphrica had releife of one Lucilla. Finally in all ages at any tyme when one had deuised some folishe errour oz other, straight waye women were readye to apply to theire fancies. Thus as one heresye begatte another, so one heretike

heretike brought furth another.

Doutles the weaknes of womē The weaknes of women.
is suche, that they be euer prone
and ready to mischeif, & to bryng

men to their confuson. Dyd not Gene. iii.

Eue deceiue her husbände in perswadyng him to eate the apple,
at the suggestion of the serpent:

Did not Dalida deceiue Sampson, Judith. x.

by perswasion to vtter vnto her,
where the force of his strength cō-

sisted: Dyd not the Concubines iii. Reg. i.
deceiue Salamon, to make him cō-

mit idolatry: Did not Ieroboams I. I. xiii.
wyfe deceiue him in sayning her

selfe to be another woman: How

did wicked Iesabel inuēt meanes

to procure the death of Naboth, iii. Reg. xxi.
by bearing false wytnes: Many

other suche examples there be in

holy wyte, to proue the redynes

of women in deceiuyng of menne

SAMUEL

I. iiii.

with

The displaying

with their bayne perswasions.
For the deuill hath many suche
praucing dames in league with
him, to the ende to byng men to
mischeife.

*Q Curtius.
lib. 6.*

Ibidem. lib. 3. 5

What brought Alexander the
great to growe insolent, but on-
ly the bayne perswasion of Tha-
lestris the quene of the Amazons,
who from her owne countrey re-
paired vnto him to haue his car-
nal companye: What caused him
to destroy the noble citie Persepo-
lis, but the perswasion of Thais,
the drunken harlot: Therfore let
al men beware of the subteltie of
women, and to folowe their bain
perswasions. For they bee euer
learnynge, and neuer hable to at-
taine vnto the truth: euer busye
lyke waspes, rather to do hurte
then good. I speake not here of
matrones

matrones, whiche are modest & sobze, obediēt to their husbands, contented to applie their myndes to the gouernement of houtholde matters, and to bzyng vp their chylzen in a goodly ordze, but of suche onely whiche are curious in all matters, especially of that, wherof they haue nothing to do:

I meane these London ladies, & London
other the lyke, whose talke is no Ladies.

thing but of religion, of Peter & Paule, and other places of scripture. Whose scripture mouthes are ready to allure their husbands to dye in the lordes veritie, because they would fayne haue newe, muche like to the wyfe of Aman, who gaue her husbände counsell to make a gallowes to hange vp Mardocheus, and yet at length he was hanged vpon the

Heb. v.

I. v.

same

The displaying

same himselfe. Diuers other also
are euer learning & neuer able to
come to the knowlege of y^e truth,
as are those, whiche are of suche
colde deuotion towarde Gods
churche, that they are contented
with heate to ende their liues.

**The seruice
of some
of our the
Apostles.**

Wemen, as sayth saint Paule,
ought to be silent amonges the co
gregacion. But these hote soules
are so feruent in spzite, that be-
cause they may not pzeache, they
are cōtented to burne. O wicked
doughters of heresie, and dames
of the deuil himselfe. Is this
your profession at your mariage
daye, to bee at commaundement
to your husbandes? And manye
of you contrarve to their wylles
maintayne youre obstinacie by
death. You ought, beyng Chri-
stians, and traded by in Christes
sayth

sayth, rather to spend your liues
for the defence of your chastitie,
and the liues of your deare hus-
bandes, then in the cause of heri-
sie, the cause of your confusion.

The cause
why womē
ought to be
slowe their
liues.

We rede of many notable womē,
which were worthy martyrs, for
the defence of Christes moste hos-
ly name, and suffered sundry tor-
mentes for the quarel of his sayth.
But you not cōpelled, neither to
abjure his name, nor yet to for-
sake his faith, what should be the
cause of your folly? Forsoth even
the Deuill, who goeth about lyke
a roaryng Lyon, to seke whō he
may deuoure. I knowe the wo-
man and her seven sōnes, wherof
we rede in the Machabees, offered
her selfe to death. What against
the churche of God? No doubt-
les, but for obseruyng the com-
maundement

The displaying

maundement of God, prescribed
vnto her by the churche. We rede
of manye other godly women,
whiche dyed for Chyistes sayth,
and the vnitie of his churche: but
not as you do against his church
and the vnitie therof. But per-
adventure you wyll say, wee are
his churche, and wee are his litle
ones. But if you so be, you are an
ill fauoured churche, a deformed
churche, a cornered churche, a dis-
persed cōgregation, altogethers
deuided, as partely is proued be-
fore. You ought rather, as I sayd
before, to spende your life for the
sauegarde of your husbandes, &
the defence of your chastitie, the
bande of matrimonye, as many
good women haue done in tyme
past. Michol like a saythfull wo-
man, preserved her husband Da-
uid,

1. Reg. xix.

uld, when he was sought for of
her owne father kyng Saul.

We rede of a noble womā called *Valeri. Maxi.*
Turia, who to saue her husbāde *lib. 6. cap. 7.*

named Q. Lucretius, frō the cru-
eltie of the Romaines, offered her
selfe into many daungers. Also

the wyues of certaine notable *Valerius*
menne called Mimi, haue leste be *Maximus.*
hinde them their woorthye praise. *lib. 6. capi. vlt.*

For their husbādes beyng com-
mitted to prison by the Lacedemo-
niens, & condemned to dye: their
wyues to the intent they might
speake with their husbādes be-
fore their death, had leue to entre
into prison, who chaunging their
apparel with their husbādes, &
they beyng in their wyues gar-
mētes, counterfaiting also their
sorowes, escaped prison, leauyng
their wyues behinde them, who
were

The displaīnyng

were contented for their husbands
sakes to yelde themselves to
death. These were wyues woꝝ
thy of immoꝝtall fame, & vouch-
safed to haue their images to be
erected of golde for their perpe-
tual fame. Lucrece the Ro-
maine matrone, for the losse of
her chastitie kyled her selfe, say-
ing: what can be safe to a womā
when she hath lost her chastitie?
The fyftie virgyns of the cite of
Sparta, beyng sent by their fa-
thers to Micenæ a cite of Achaia
to do sacrifice, the citezens beyng
enflamed with their beauties, re-
quired that they might accōplishe
their lustes. Who not graunting
to their desires, they were in ma-
ner constrained. But rather then
they would loose their mayden-
heades, they were contented to
lease

*T. Livius dec.
prima lib. 1.*

lease their lyues, whiche after
ward was reuenged by the La
cedemoniens. These were balliant
women, whiche rather then they
would yelde to the seruice of Ve
nus and violate their innocente
myndes, were contente to suffre
death. I would that our women
martyrs (if they would nedes be
martyrs, as I cā se no cause ther
of, but onely arrogancie) thus
should imploie their lyues, & not
for a fantastickall opinion newly
crept out of the shell. It should be
wished of all godly men, that it
would please God of his surpas
sing goodnes to poure grace into
the heartes of these graceles per
sones, most hūbly to falle downe
prostrate before the magistrates
of his Church to aske mercye,
and at length to acknowledge
the

The displaying

the banitie of their errors.

Effeminate
bishoppes
and their in
constancie.

But yet there were other in
late malicious tyme, as the effe-
minate bishops & other, whiche
were ever learning & neuer able to
come to the truth, as it appeared
by their ofte alteracions of their
proceedinges. And touching their
Cōmunion, they were ever learn-
ing, and in thende so well lear-
ned, that thei fell to the denial of
Christes own wordes, not attai-
ning to the knowlege of þe truth,
but to the knowlege of errours.

**The Com-
munion
table.**

**Procedin-
ges.**

Howe long were they learning
to set their table to minister the
sayd cōmunion vpon: ffirst they
placed it a losse where the hygh
altare stode. Then must it be set
from the walle that one might
goo betwene, the ministers bei-
yng in contention on whether
part

parte to turne their faces, either
 towarde the Weste, the North
 or South. Some would stande
 Southward, some Northward,
 and some Westwarde. Thus tur-
 ning euery waye, they myste the
 right waye, but yet they coulde
 not hytte it. Then downe it must
 come from *Sursum* to *Deorsum*. In
 some places benethe the steppes,
 in the quier, couering it round a-
 bout with Curtens, for feare of
 bugges. Within a whyle after, it
 skipped out of the quier into the
 body of the churche. And in some
 places, neyther in the quier, nor
 yet in the body of the churche, but
 betwene bothe. And some, becau-
 se they would hitte it ryght, pul-
 led downe the Rodeloftes, ma-
 kinge suche a confusion, that ney-
 ther was there quier, nor bodye

Another
 proceedinge.

The displaying

of the church, but making it
lyke Westminster hall. They
hailed it aboute in maner of a
Cocke pytte, where all the peo-
ple myght see them, and their com-
munion. In many places the ta-
ble stode very nere the church
porch, that it myght the soner go
out into the churchyarde. Thus
they proceded not vptwardes,
but outwardes & downewardes.
Ab equis ad asinos, that the church,
belles and all, was redy to lrepe
out of the wyndowes. Then
touchyng the ministracion, whe-
ther it should be leuened or unle-
uened bread, oh what a doo there
was: first it must be unleuened,
but brooder and thicker then the
olde maner was, and in any wyse
the ppynte of the name of Iesus
left out, whiche was as odious a
syght

An other
procedyng.

sight to the, as þe signe of þe crosse
 was to Iulianus Apostata, who in
 anye wyse coulde not abyde the
 sayde sygne, neyther in churche,
 wyndowe, oz other place. Then
 these Iulianistes to bryng the Sa-
 crament to a moze prophane vse,
 they deuised, that the bread shuld
 be leuened lyke to other common
 bread: from the whiche though
 many crommes did fall they for-
 ged not, so lytle they esteemed the
 matter. For suche Sacramente,
 suche minister, suche carpenters,
 suche toles. And too colour the
 matter for the better decepyunge
 of the vnlearned people, they fo-
 llowed the ensample of a Mason
 whē he woꝛketh stones to build a
 house. For firste he doeth rough
 hewe them, somewhat to propoꝛ-
 tion: the he polystheth the to make

Eusebius

K. II,

thc m

The displaying

The first of them pleasant to the eye. In li-
manis bo- ke maner (sayde the Protestan-
kes were tes, and authors of our late reli-
rough hew- gion) do we. The first and second
Communion booke, were but
rough hewen, wherein they sayd
truth, for god knoweth they were
but homely stufte. But this boke
(quod they) meaning their laste
boke of Communiō (which was
the worst of all) is wrought to
the perfectiō. Wherin they seemed
much lyke vnto a poore blynde
Mason, that should come to sto-
nes, that were purely wrought to
a perfite forme, by the finest wor-
keman that could be founde: who
pozing on them with his dymme
spectacles of ignoraunce, doeth
thinke with his blunt rusty & cro-
ked toles, to amende the workes
manship of the stones, and bung-
glyng

gling longe about them, made
them euer worse and worse, tyll
at length they serued for no pur-
pose, touching thentet of the first
workeman. Euen so did thei. For
the holy ghost hath wrought in
the catholike church, the perfit
faith and righte vse of the sacra-
ment of the altar, to be offered to
the father, as a moste swete sacri-
fice, in remembrance of the death
of his sonne, and to be receiued of
al faithfull people, in remembrance
of thesame death of christ. Which
is both the offerer & the sacrifice,
offred in the holy masse, till these
bunglers toke in hande thesame,
meanig as thei thought to amed
it. But as their presumptio was
bayne so in thende it proued. For
God seing their inconstant vani-
ties in misusing his sacrametes,

L.iii.

brought

The displaying

brought all their attemptes to a
vaine effect. And touching the or-
dres in receiuing their cōmunion,
it was marueylous confuse. For
some of the cōmunicantes wold
stande, some sit, some knele, some
wold holde the cup himself, some
would receiue it at the ministers
hande, some of his nexte fellowe,
some would haue a short pere of
bread, some a thine, some a thicke
and thinne. Some wold vse the
ministration themselves, some
were contented too take it in the
churche, and some at their owne
tables, & after souper, according
to the institution. Some would
haue the wine to be drōke in pew-
ter, some in siluer, and some in a
glasle or trene dishe. Some wold
haue a table cloth to couer þe bozd
some a towel, and some neither of
them

The confu-
sed ordres a-
bout this cō-
munion.

them both. Thus in some they vs-
 sed the matter in suche sondry so-
 mes, that the Total was nought
 Thus were they ever learning &
 neuer able to come to the truthe.
 But God seying this their Babil-
 lonicall Tower of confusion, buil-
 ded against his diuine maiestie,
 and his church, did suddenly and
 miraculoulye ouerthrowe all
 their confused deuises, restoring
 truthe to her former state by the
 sprete of trueth, whiche hath led
 and conducted his church oute
 of manye daungerous and sto-
 my seas, into the haue of tran-
 quillitie, in vnitie of truthe, the
 true tryal of Gods sprete. Which
 truthe the church learning of the
 sprete of trueth, hath ever kepte,
 and wyll kepe too the worldes
 ende: where these true breakers

& illi.

Hall

The displaying

shalbe euer learynyng and neuer
able to come to the truthe.

Couetous

Couetous they were (as it
were to be wished none wer
nowe) but whether they were so
let al mē examine with theselves.

**Purchasing Apol-
cles and la-
ped disciples**

If they wer not couetous, what
mente they to go about to make
their bastard childzen legitimate
by acte of parliamente, and that
their purchases of lande myghte
be in as good effecte in the lawe,
as the landes of anye tempozall
lordes, oz other laye men : mea-
ning in thende to adioyne lande
to lande, and to accumulate one
possession vpon another : Where
learned they this trade : Of the
primatiue churche, whereof they
boste so much : Learned they this
in the scriptures, wherof they do
so muche gloze : All thinges a-
monges

monges the Apostles and other
disciples were commen. And dyd
our ioly Apostles imitate them so
well, that of that which was co-
men to make it priuate to serue
their owne bellies: A pzetypmita-
tion. They were wont to cry out
vpon the liuinges of the late ab-
bees, & monasteries, saying they
were the theues, and spoylers of
the realme. But who shuld haue
cryed out vpon them, when they
had so enriched themselves, with
sondzy patrimonies, that their
brattes, and beggers chyldzen
shoulde haue proued gentlemen?
Truely if this case be well wey-
ghed of graue & sobze men, they
maye gesse at their marke. They
ought to haue bene by s. Paules
rule keepers of hospitalitie. But
what pooze craftelman, oz other
labo

Simple
fare in the
houses of
our wyped
by choppes.

The displaying

Dead men-
nes graues
ouerthrow-
nen for mo-
ney.

labozer, bled lesse: A man myght
aswell haue brooke his necke as
his faste at their houses. They
kept such diete in their care, that
none coulde gette anye reliefe at
their doozes, but Venus, and her
sonne Cupide. And to thintent o-
thers should be no keepers of hos-
pitalitie also, they bled to call the
same þ pompouse practise of the
pzelates and suche like. Yea but
moze couetous thei were yet. for
to fynde ryches they would dep-
ther spate church, noz steple, dead
mennes graues, oz other place.
What goodly monumentes haue
these sacrilegers subuerted too
hunte after pence, the corrupter
of mannes life: What graues of
honorable mē, and byshops, haue
these men left vnoerthrowen:
to fynd that was none of theirs.
Surely.

Surely I may compare them to
 Darius; that conetous Monarche:
 who too ſeeke money ſerched the
 tombe of Semiramis the quene of
 Aſſyria, whiche buylded Babylon:
 where he founde this poeſie en-
 grauen bpon the ſame. VVhat
 kynge ſoeuer he be that lacketh mo-
 ney, let him open this Monumente,
 and take what he wyl. Nowe Da-
 rius creditynge the wordes of the
 poeſie, cauſed the ſtoone of the
 graue to be remoued, where hee
 founde no money, but another
 ſaying, wyrtten bpon the inner
 part of theſaid ſtone, conteyning
 theſe woozdes. Vnleſſe thou had-
 deſt been an euell man, vnfaci-
 able of money, thou wouldeſt neuer
 haue ſerched the graues of the dead.
 O noble woman, whiche not o-
 nely in her lyfe tyme hated thys
 filthie

*Plutarchus in
 vitis illuſtriſſis.*

The displaying

filthie bite of auarice, but also af-
ter her death hadde conuenient
sauntes to reproue thesame. I
would she had seene the robbery of
Dead men in our time committed
by a sorte of hūgry whelpes gre-
dy after their pray. The protestā-
tes were accustomed too saye the
papistes were massemongers, &
couetous in sellynge masses for
grotes: but thei themselves were
Gospelmongers, in making ro-
all and noble Sermons, fyue or
sixe in a day, yea & God knoweth
suche stuffe, that they prouoked
more laughter, then anye vice
could vse feates in playing of his
interlude. Philippe Sannio wherof
we reade in Xenophon, could not
deuise more toyes to make Calias
guestes to laughe at, then these
merie panions deuised for their
audience:

*Xenophon in
Sympos.*

audience: noz yet in the Serycusians
 dauncing wenche was moze cū-
 ning in delisting Critobulus, Socra-
 tes, and the rest with her sundrye
 harmonies, then in these plesant
 gospelmen was too exhilarate
 their fellowe disciples and bre-
 thzen in Christe.

Boasters also they were, and
 Breplenished with all kyndes
 of arrogant speche, reuilinge all
 kinde of doctrine repugnant too
 theirs, belying the auncient wri-
 ters and generall counsayles, ra-
 uing vpon the doctours of the
 church, comparing themselves to
 the Apostles, saying: where went
 Peter or Paule to schole? & why
 maye not we haue the spirite as
 well as they? With suche other
 woozdes, presuming too affirme
 themselues (hauing certayne tex-
 tes of

Boasters.

The displaying

terres of the newe or olde testaments) that they were as well learned, as they that had studied diuinitie .xl. yeares . Thus they seemed to be doctozs of the lawe, not knowyng what they did say, nor whereof they dyd affirme.

A marueyle it was too see the foolishhe arrogance of some simple men, whiche would not sticke out of the shomakers choppe toe skippe into the pulpet, yea & some from treading of mortar into the top of a tree to make a collation, as they termed it : but it myght haue ben called a collusion, for prophaning of gods holy worde, and deceiuing the simple people . Besides, whatsoeuer in their owne conceytes they hadde taken for a veritie, the same wold they proudly vtter and saye, this is the veritie
and

and that is the veritie, crediting nothing, but their owne vaine expositions. Upon whom the wordes of the committall poete maye be verisfyed.

Nothing more wicked then a man vndiscere.

*Terentius in
adelp.*

Onlesse it come of hymselfe he thynkes it vnmere.

PRoude also: whose myndes were so exalted with arrogancie, that no man was thought worthy their company, except he were of their sectes and opiniōs. They woulde heare no man, except he would incline to fauoure their proceedings. No doctours interpretation could be admitted bpō the places of scriptures, but suche as were of their owne deuises. The auncient fathers would not so pꝛoudely speake of their

proude!

their

The displaying

their most godly woꝝkes, as one doctours argued of theirs. The oldedoctoꝝs would committe the same to the censure and iudgement of the churche. But the newe doctours woulde pꝛeferre theyꝝ woꝝkes vpon theyꝝ owne iudgements. Wꝛide the mother of heresie begatte these her chyl- dꝛen to resist their pꝛedecessoꝝs.

Jacob. iiii. But god from time to time hath resisted the pꝛoude, and hath en- dewed the meke with his grace.

Esay. v. The pꝛophet Esaye saith. Woe be vnto you which seme wyse in your owne eyes, and pꝛudent be- foꝛe your selues. Therefore God requirerh suche to be ministers & interpꝛeters of his woꝛde, which are humble and meke. Suche I saye, whiche wyll mistruste theyꝝ owne wittes, and crye with the pꝛophete

prophete David: Giue me vnder Psalm, 118,
 standing, O lord, and I wyl ser-
 che thy lawe, to thintente I may
 learne thy commaundementes.
 Doubtles the showes of that
 heauenlye wysedome, haue not
 their discourse vpon hyghe moū-
 taynes, but into the lowe val-
 leys. Therfore they that wyl be
 partakers of the true vnderstan-
 ding of goddes misteries, ought
 not to contempne the godly expo-
 sitions of the auncient fathers,
 but with all humilitie to submit
 themselves as scholars glad too
 learne, & willing to embrace such
 holsome doctrine, as is taught in
 the churche of God. And not to
 play the partes of vnthriftie and
 proude scholars (as the moſte
 part of our hereticall preachers
 were, who went about to correct
 A.1, their

The displaying

their maisters) but with affen-
tise eares to heare, reade, peruse,
and then to receiue as God shall
put in minde.

Cursed
speakers.

The kinges
maiestie.

Cursed speakers also in blsing
their tongues after a most
vile sort not only against y church,
the spouse of Chziste, but also a-
gainst our princes, the Kyng and
Quenes maiesties, and other ma-
gistrates appointed by God, too
the rule and gouernemet of this
realme. And howe abhominablie
they haue from tyme to tyme yll
sayd of the kynges maiestie, re-
uerence and shame constrayneth
silence: vnto whome they oughte
to beare al obedience: considering
it hath pleased the Quenes ma-
iestie to ioyne her selfe with hym
in marriage, being as nowe one
body, so that any iniurie oz flaun-

der

det doone, or spoken against his
 grace, the same is doone to them
 both. I can not chuse but wonder
 to consider what cause shuld pro-
 uoke them to malice his persone.
 What vice haue they harde, wher-
 in his grace is speciallpe noted.
 Vnles temperance, sobrietie, and
 deuotion be counted for vices.
 What ill proportiō of body, or de-
 formitie of bysage, vnlesse they
 wil seme to correcte nature. Wel-
 sieth the note of any special vice,
 or lacke of natures dutie, hath
 not moued them, what should be
 the cause then. With what ver-
 tue are they offended. Not with
 temperance I am sure, for that
 is a decent qualittie in a king, and
 as Tully sayeth, It is the ornament
 of mannes lyfe, and the appeasement
 of the passions of the mynde. Not

Officio. lib. 8.

L. ii.

with

with sobrietie I dare saye: for
that garnisheth all other quali-
ties. And if deuotion be the cause
of offences, they muste or oughte
to be angrie with themselves.
For what man is there that ly-
ueth, but he hath a certē zeale, or
sparcle of feare towardes the po-
wer diuine. Then the kinges ma-
iestie being a vertuous prince &
of himselfe a noble personage, let
vs cease of all sclaunder, if not
for hys owne sake, yet for the
Queenes maiesties sake his true
and lafull wyfe, and our ver-
tuous and godlye soueraygne.
But as the protestauntes haue
vttered their vncharitable sto-
makes vpon the temporall magi-
strates, so haue thei bled the like
vpon the spiritual. But these are
they, mencioned in sainte Jude,
whiche

whiche despyse Rulers, & speake Jude. 1.
yll of those whiche are in autho-
ritie. Yet Michael tharchaungell,
sayeth he, when he stroue against
the deuell about the body of Moy-
ses, durst not geue a railing sen-
tence, but sayde, our lorde rebuke
the. A wonder it is to se these cur-
sed speakers triumphe vpon their
knowledge of the scriptures, and
yet haue no power to followe the
same. I praye God they may be
lesse bablers, and make both the
and all mē better followers. For
we se manifestlye the plagues of
God imminent for misusing his
grace & blaspheming his name.
Yet many, especially the protestā-
tes, haue no grace to impute it to
impietie of lyfe. But they obiecte
the sayde plagues of God to the
cause of religion, as though their

L. iiii.

owne

The displaiyng

*Beda in hist.
ecclesiæ lib. i.
cap. xxii.*

stone synnes were free and vn-
worthye punyishment: and as
though the catholike religiõ now
vsed were a thynge of late inuen-
ted: whiche religion hath contin-
ued firme and stedfast sith the
raigne of Kyng Ethebert, who
was conuerted to embrace chris-
tianitie by saint Augustine, in the
yere of our Lorde after the com-
putation of Beda. D. lxxxvi. tyll
withyn these .xxi. yeres. And also
long befoze the tyme of Ethebert,
the faith of Christ was yet recei-
ued by one Lucius kyng of this
realme, who sent Ambassadors
to Rome too Pope Eleutherius,
that it might please him to sende
some of his learned men, to prea-
che the name of Christe, and too
minister Baptisme. Who mooste
willingly accõplyshed the kynges
Desire,

desire, in the ycare of our lorde a
hundred fittie syre. Soo that it
appereth the religion nowe re-
stored by the Quenes maiestie,
is not of newe inuencion, but of
great antiquitie. And so longe
as this Realme was in vnitie
thereof vndiuided, it continued
in inspeakeable welth, and pros-
peritie, in marueylous loue and
amitie, in true dealing and honest
simplicitie, and in al kinde of god
lines and pietie. But since it fell
from vnitie of religio, it hath fal-
len from the grace of God into al
kyndes of wickednes, skarritie,
falschode, decept, and other abho-
minable vices, and from the ac-
customed valiaunce in leates of
armes into effeminate myndes
cōtaminated with horrible leche-
rie. The experiēce of which vices

L.iii.

pite,

The displaīnyng

Disobediēt
to fathers &
mothers.

piteously we dayly fele, as a iust
rewarde of **GOD**, for breache of
the vnitie of his religion.

Disobedient to fathers & mo-
thers, whiche vice our lord
knoweth, is vniuersally frequen-
ted. For what childe for the most
parte, doth honour his parentes,
according to his dutie? What re-
uerēce doth he vse towardes thē,
whiche of their owne fleshe and
bloud hath brought him forth in
to the world? A dere collope it is
that is cut from the owne fleshe,
& yet that degenerate collope, I
meane the childe, unnaturally re-
sisteth & disobeieyth the parentes.
But hereof the parentes maye
thanke them selues, whiche for
wante of good education, no-
tel them vp with wantonnes, suf-
fering the raynes of youthe to bee
let

let go, and vnbzidled, not considering the heate of youth too be prone, and redy to al vices, as Herodiane sayeth. The myndes of youth from good and honest discipline are prone and apt to vanitie & pleasures. The auncient trade of this Realme in education of youthe (befoze the late tyme replenished with all myschief) was to yoke thesame with the feare of God, in teachyng thesame to vse prayer moznyng and euening, to be reuerēt in the church, at their first enteraunce into thesame too make the sygne of the crosse in their foreheades, too make bey-saunce to the magistrates, to discover their heades, when they mete with men of auncient yeres and of hore heares, accoꝝdyng to Quides betses.

Libro primo.

A. b.

Age

Faſta. lib. v.

Age in tyme paſt, was had in
great price,

And to a hore head eche chylde
did ariſe.

But now cleane contrary, no
thyng is leſſe vſed then morning
and evening praier, more breue
rence in the churche neuer more
frequented, nor diſobedience too
magiſtrates and aged men at no
tyme more practiſed. And as for
repairing to the churche, is coun-
ted a thing of no importance. For
howe can the chylde put that in
practiſe, which the parentes the
ſelves neglecte? The parentes
beinge infected with hereſie, the
childe muſt folowe theſame, and
muſt do as the yonge Crab dyd,
whereof we reade a pretie tale in
Æſopes fables: who beyng com-
maunded of his dame, not to go ſo
croked,

crooked, but to go moze strayght:
O mother (q. he) go thou before,
and I wyl folowe. In lyke maner,
if the parentes wold walke moze
Duely in their vocation and dutie,
the chyldren would doo the same.
But as the fathers are, so are
the chyldren. The ill lyfe and he-
reticall trade of the parentes, ma-
keth suche vnhappy and disobe-
dient chyldren, who in the ende,
except thei be loked vnto in time,
wyl be the fathers bane. For the
chylde, if his father be a catholike
man, will not be ashamed to say,
he hath a papiste to his father, or
an old doting sole to his mother.
A pitifull hearyng, that heresye
the regent of mischief shoulde
beare suche rule without correc-
tion, to cause suche enormities in
youth to rayle vpon the parentes.
wherfoze

The displaying

Tob. iiii. v.

Daniel. xlii

wherfoze to redresse the common
vice in chyldzen of disobedience,
let them with godly perswasions
brynge them vp, and chiefly in the
feare of God, and reuerence too
his religion. Let them followe
the example of Tobias, who bryn-
ging vp his sonne Tobie after a
godly sorte, had his sonne to pro-
ue according to his education, &
lyued infinit yeares, too the ioye
of his parentes. The parentes of
Susanne, brynging vp their dough-
ter in the feare of God, had their
ioyes doubled by þe marueylous
deliuerie of their daughter out of
the handes of the cruell iudges.
Contrary wise if thei suffer their
chyldzen to persist in wycked and
wanton life without due correc-
tion, they shall fele the sorowe of
Hely the priest whome for wyck-
ked

ked education of his childre, God
did greatly punishē. Here also
were worthe of remembraunce
the correction whiche ought too
be doone too apprentises and o-
ther seruautes, who beinge no-
selled in libertie, are not onelye
odious to the worlde, but also
vnthriftye towarde their mai-
sters, and in maner become mai-
sters theselves. Whose brynging
vp is so leude, that they be gro-
wen to suche insolencie, that no
good mā oz priest passing by the
in the stretes can escape without
mockes. But let their maisters
take hede, for I beleue when they
see their tyme, they wyll mocke
them to in thend, hoping one day
to haue the spoile of their goodes.
Besides this, their dissolute ly-
ues are suche, that no regarde
they

Apprentices?

The displaying

they haue at all to repayze to the church vpon the holy dayes, but flocke in clusters vpon stalles either skorning the passers by, or with their testamētes vtter some wyle stuffe of their owne deuise. So that prayer is seldome seene to procede out of their graccles mouthes. Therefore let all mai- sters take hede vnto their seruā- tes, and bzing them vp bothe in the feare of God and of themsel- ues, lest they wyshe in tyme too come that they had refrayned the with due coꝛrection.

Unthank-
full, vngod-
ly, vnkynde

VNthankfull, vngodly, and vnkynde, thei be in sparing from thankesgeuing, chiefly too God the authour of all goodnes, and next to the Quenes maiestie our naturall soueraigne lady, for the restitution of thancient and true

true religiō of this realme, which
 of late was putte to exile, and in
 stede of the same a straunge and
 base woman called Heresye inter
 tained, who hath so polluted
 this countrey with bastardest &
 misbegotten childzen, that on-
 les it had pleased the diuine ma-
 jestie to haue ioyned in mariage
 the moſte excellent and vertu-
 ouse Phylip our Kyng and seue-
 raign, nowe with the true inhe-
 ritour and moſte Godly matrone
 Mary oure sayde Quene, the
 bloud of the sayde basebegotten
 childzen had vnnethes bene abo-
 lyshed. And yet the ingratitude of
 vs their subiectes is such (especi-
 ally the Protestantes) that al-
 moſte it is intollerable. The vn-
 kindenesse of vs in this so ample
 benefite is extended soo farre,
 that

The protes-
 tantes be
 bastardest
 by the deuſe
 begotten
 vpon heresie

Ingrati-
 tude.

The displaiing

that in maner we deny any benefite receyued at all. Yea and for the moſte parte in recompence of that benefite alreedy receyued we rendze vnthankefulnes. But I feare me, as Salomon ſayeth: He that doeth render an euill turne for a good, euill ſhall not departe his houſe. I praye God to ſpare that plague from thys realme, whiche for vnthankefulnes it iuſtly deſerued. I feare me a great many in theſe dayes, for that they ſee not the deuylſes of theyꝝ vnthankeful heartes come forwardeſ, which daily they imagine againſte the Magiſtrates, plaie Achitophels part, who ſeing that his practyſes was not executed againſt kyng Dauid accozding to his cancred ſtomake, wēt home to his houſe & hanged hym ſelfe,

Dio. xix.

ii. Reg. xvi

Selfe. But in these oure ingrate
doinges we are much worse then
the poore beastes of the yearth, which would remembre a benefite
long after they haue receiued it. Brute bea-
stes be not
ingrate.

And no marueil. For as our crea-
tion farre exceedeth þe brute beast,
so is our liuyng in some thynges
to theirs inferiour. What murmu-
ring, grudging, flanders, rumors
lyes, bookes, tales, are in these
daies caried abroad in the world
against all sortes of magistrates,
whom we ought to obey for con-
science sake, according to the ad-
monition of saint Paule. But if
stay might be made here to touch
the particuler abominations be-
sed of these loitring lubbers, this
volume would growe to an infi-
nite bignes. May not the kyng &
Quenes maiesties saye to these
M. i. mutmurers

The displaying

*Plutarchus in
vita Themis-
toclis.*

murmurers, as the valiant The-
mistocles sayde to the Atheniens,
whiche murmured against his
laudable feates done for the li-
bertie of the citie. Why make you
these tumultes and rumours against
them, of whō by manifolde waies
you haue receiued so many cōmo-
dities? May not our Bpshoppes
and other ecclesiasticall gouer-
nors, say the like to this carelesse
multitude, that Pompeius sayd
too Marcellinus, whoo receiuyng
many benefytes at his handes,
forsoke him and ranne to Caesar,
that afterwarde he was not a-
shamed to reuile Pompeius open-
ly in the Senate house at Rome.
But with a conuenient & moder-
ate taunt Pōpeius said these wor-
des: Art thou not ashamed Marcell?
to speake euil of him, by w hose be-
nefit

*Plutarchus in
vita Pompeii.*

nesite, of a domme and spechelesse
man thou art made eloquent, and of
an hungry sterueling, thou art now
so well satisfied, that thou canst
scarce refraine vomite? What shal
I say moze of this their ingrati-
tude, whiche in ciuile lyfe is a
thing moste odious? But exhorte
al men to take a new purgacion,
and to purge their stomakes of
this their malancolike grudgin-
ges, least the matter do growe to
suche abundance, that no purga-
cion wyl serue. Let them cōsider
the plague, which redounded vpon
on the murmuring stomakes of
Chore, Dathan, and Abiron, who
for grudging against the autho-
ritie of Moyse, were swallowed
into the yearth. And let all suche
as will seke for none amendment
loke for no lesse, if not the like, yet

Numē. 16.

Iosephus de

antig. lib. 4.

cap. 2.

Id. ii.

as

as terrible.

Truce brea
kers.

Valerius
Maximus,
lib. 8.
Strabo in lib. 14

TRUCE breakers also bee they?
And concerning this brea-
king of truce, unitie, & concord;
reherſal is made befoze. For they
counted that the continuance in
unitie of religiō, was to ſtale for
thē to obſerue, but thei wold ſeke
ſome other truth contrary to the
truthbleſed in all countreis, to pur-
chafe vnto theſelues a perpetual
name, like vnto Heroſtratus, who
to winne a name, caring not whe-
ther it were good or bad, attempt-
ed many vile enterpriſes, and a-
monges all, he ſet on fier the tem-
ple of Diana in Ephesus, whiche
was the notableſt tēple in all the
worlde. Euen ſo theſe truce brea-
kers, to get them a name, peruer-
ted al godly orders many hūdzēd
yeres bleſed in the church of chriſt,
and

and al other hollesome instituciōs,
frequēted in the same. And thus
in breaking of vnitie, the knot of
mannes life, they became altoge-
thers truce breakers, and subuer-
fers of Gods truth.

False accusars, riotous, and de-
spisers of them that be good,
in slaūdering of good & vertuous
men with il names, calling them
Sodomites, whoremongers, ill li-
uers. And while they were thus
accusing of others, thei theselues
lyued moste abhominably, coue-
ring their owne offences, in bely-
ing others, muche lyke Pharaos
wyfe, who to couer her owne vn-
chamefastnes, accused Ioseph to
her husbāde: and like vnto the
Phariseis, whiche to slaunder
Christ, ceased not daily to impu-
dent wordes to belie him, saying:

False accu-
sers. Ryo-
tous. De-
spisers of
them that
be good.

M.iii.

He

The displaīnyng

He is a Samaritane, he hath a
Devil within him, he is a blasphem-
er, a glutton, a seducer of the
people, he denieth to pay tribute,
and suche other wordes, to bring
him out of credite with þe people.

Dispisers
of þe godly.

The like wordes haue the Pro-
testantes vpon religious & godly
men, whose holynes and austeri-
tie of lyfe, because they haue no
willes to followe, they be not con-
tented to suffre the to go or passe
quietly without their tauntes &
reproches: Yea, & some to vtter
furth the holosome frutes of their
spirites, care not to put many in
danger of their lyues. Was it
not a goodly fruite thinke you for
these men (whiche crie vpon the
lorde, & like the lordes lambes do
suffre persecution, as they terme
it) in the beginning of the quenes
maiesties

maiesties raigne, contrary to the
obedience whiche ought to be in
subiectes, & resisting the Maior,
the Sheriffes, & the Aldermen,
to make such a tumult at Paules
crosse, seeking meanes to kyll the
preacher, yea & one of the so bold
to throwe his Dagger at him:
Was not this thinke you a chari-
table worke of their paciēt sprites
whiche they so boasted of, proce-
ding from the entrailes of their
thrusting stomakes, whiche with
thursting voyces cried styll vpon
the worde of the lord: Was there
not also another fyne piece of
worke of these charitable & meke
lambes vttered: when a gunne
was shot at another preacher ma-
king a godly sermon at Paules
crosse: Was not this also, thinke
you, a mete practise of this perse-

The thro-
wing of the
dagger at
the preacher
at Paules
crosse,

Shooting
of a gunne
at the prea-
cher at
Paules
crosse.

M.iii.

cuted

The cruel
acte done at
Westminster
upon
Easterday.

anno. 1555.

Freer Bel-
co hurt
with a
stone.

cuted thepe: What I pray you
was the abhominable facte done
at Westminster in saint Margaretes
churche, by the like charitable
champion upon Easterdaye?
Who (all the people beyng in a
godly quietnes at our Lordes ta-
ble, aboute to receiue the blessed
body & bloud of Christ suddenly
rose a desperate ladde & strake
at the preist, hauing almost slaine
him, and diuers other honest
persones there present? Was not
this also suppose ye a godly acte,
mete for suche a professour: who
professing the deuils religion, be-
came altogether a minister and
linne of the deuil? Was there not
also a great learned man, and a
Freer of Grenewich called Peyto
almost slaine with a stone passing
in a wherpe by the wharfes of a
lighterman

lighterman, that a long tyme after the pooze man lay sicke, scarce yet recouered: And yet for this facte the sayd godly man sought none other reuengemente, but when he was demaunded why he caused not the partie to be punished, sayd: God forbid. For nowe I vnderstandyng his malice, haue a good cause to praye for him that he may amende. O good man, and worthy to bee had in estimation, who folowing his maister Christ sought no reuēgement, but praised for his enemies.

He did not as that malicious, & heretical Freer Bale dyd, who beyng reproued for a detestable sermon he made in Hampshire of a worshipful man, did not onely seke reuengement in causing the

The wor-
des of Dep-
to touching
the mā that
did hurt
him,

The reuē-
gement of
Bale vpon
a worship-
ful man of
Hampshire

M. v.

partie

partie to stande vpo the Dylloze,
 but also made a shamefull booke
 against him, entitled An expostu-
 lation againste a ranke papiste in
 Hampshyre, most shamefully re-
 uilyng the sayd man of worshyp
 moze lyke a fylthye ruffian, then
 lyke a manne that semed to the
 worlde to haue the spirit of God?
 Many other ryotous ruflynges
 practised by these rakehels there
 bee, whiche for breuitie I nowe
 omitte. I maye compare them
 to Sila the cruel Romaine, or to
 Catiline that vngracious varlet,
 whiche disturbed the common
 wealth of Rome, & sought mea-
 nes to brynge the same to vtter
 confusion.

*Appianus in
 ciuili. Ro. bello.
 Salustius in
 coniuratione
 Catilinae.*

*Traitours
 Headie,
 hightmided.*

TRAITOURS, headdie, and
 hyghmynded, are these pro-
 testantes, prouokynge the good
 to

to conspiracies, allurynge the euill
to put the same in practyse, son-
dye wayes vtterynge their tray-
terous stomakes. What newe
deuises do somme of them ima-
gine to make hurly burlpes with-
in this realme: But God the be-
trayer of all trayterous heartes,
euē in tyme discloseth what they
bee. And the deuill the authour
of treason, bryngeth his dare-
linges infected with treason the
handmaide of heresie, to a shame-
full and vile ende.

What brought Northumber-
lande to his deserued ende, in go-
ing about to displace y^e Quenes
maiestie of her iust tytyle, but trea-
son and heresie, the instrumentes
of his deuilishe attemptes? What
brought Wyat to his shamefull
ende

Northum-
berlande.

ende, but rebellion begonne for
heresy's sake and treason, conti-
nued tyll he was ouerthrowen:

Crumwell What was the cause of Crum-
welles falle, but heresie begonne
with spoyle of Abbeis, & treason
against the kyng himselfe: What

The late was the cause of the deathes of
traytours oure late traytours, but heresie
Throgmar the foundresse of their cōspiracie,
ton, Mue- and treason intended against the
dall, Stan- kyng and Quenes maiesties, &
ton, and the subuersion of oure common
others. wealth: What manne or woman
was there euer, beyng heretikes
but that heresy ioyned with trea-
son hath brought to confusion:

Oldcastle Was not Oldcastell, wherof we
spake before, brought to a misera-
ble ende for fauouring Wycklese

Acton. his opinion: Was not Acton of
his

his conspiracie, and came to the
 lyke ende, for fauouring the same
 opinions? I praye you, to what
 end came **Cramer** the late bishop
 of **Cantorburye**, who in his fyrst
 ruffe soughte the diuorice of the
 most vertuous quene **Katherine**,
 lawfull wyfe to kyng **Henry** the
 eight, & mother to our most gra-
 cious soueraigne ladye, and af-
 terwardes continued in promo-
 tyng of heresye, and diuorsinge
 this realme from a godlye wyfe
 called **vnitie**, preferring **heresye**
 that strumppette to matche with
 this noble comon wealth. *Immittens*
falsam in alienam messem Finally to the
 like endes arriued all heretikes &
 traitours in all ages. Many no-
 table histories might here also be
 reherfed, to set furth the due re-
 warde incident to treason, but
 for

Cramer?

Polydorus?

lib. 27.

for as muche as mayster John
Chyrtoserson deane of Norwiche
hath moſte abundantly treated
vpon the ſame in a godly & lerned
worke whiche he made, intituled:
An exhortacion againſt rebellion.

Similitu-
des of god-
lynes.

THEY haue alſo a ſimilitude of
godlines, but deny the power
therof. This vice reſeſed by ſaint
Paul was to heretiks in al ages
a large cloake for euery ſhower,
though the ſtozme were neuer ſo
great. For a ſimilitude of godly-
nes is a plaine diſſimulation or
hypocritical meanes to ſeme to
the worlde to be godly, although
in dede quite contrary to the thing
pretended. This ſimilitude of
godlines printed ſo in the bzeſtes
of the proteſtantes, doth meruei-
louſly in meruailous waies bzuiſt
out to the face of the worlde. Oh
how

howe they reioyce in these theſe
 ſimilitudes? Was it not a pꝛe-
 tie ſimilitude at the fyrſt chop (in
 the begynnyng of the miſerable
 alteration of religion) to baniſhe
 the Popes authoritie, whiche
 from the beginnyng was the
 cheife of the Churche here vpon
 yerth, as is ſufficiently recoꝝded,
 as well in the volumes of aunciēt
 Doctours, as in al cronicles wꝛit-
 ten from the begynning. And foꝝ
 what purpoſe was this pꝛactiſe
 begonne? Doubtles to introduce
 heresie the guyde of all miſcheif.
 Was it not a pꝛetie ſimilitude of
 godlines to cauſe the kyng by the
 vngꝛacious counſel of Cranmer
 and others, to foꝝlake his lawfull
 and moſte vertuous wyfe quene
 Katherine, who foꝝ her hūblenes
 and godly demeanoꝝ towardeſ
 the

The popes
 authoritie
 baniſhed,

The diuoꝝ-
 cement of
 Quene Ka-
 therine.

the Kyng her husbāde, in aye
 worthely be compared to Sara, A-
 brahams wyfe, and the rest of the
 godly matrones in the olde testa-
 ment. And here beganne fyrst the
 occasion of all our misery and so-
 rowe, the calamitie wherof oure
 fathers haue partly felte, and we
 their posteritie do feele the rest,
 beseechyng God to spare the resi-
 due of his plagues, whiche this
 realme hath iustly merited for
 diuozement of this noble womā
 from her true and lawfull hus-
 bande oure late soueraigne lord
 Kyng Henry the eight: Who
 can attribute sufficient prayse to
 this noble Quene, or whoo can
 poure out sufficient teares to la-
 ment her sorowfull fate: What
 duetie whiche ought to be in ma-
 riage wanted in her brest. What
 obedience

obedience or humbleness of harte
towards her husbände, lacked
in the good education of this he-
uently woman: O what fervent
loue towards the poore com-
mons, remayned in her: O what
earnest affection towards the
poore members of Christs body
dyd she expresse: Her deuotion
towards God was inspeakable,
her zeale towards the Vir-
gin Mary was wonderfull,
her continuall meditations in
the bloude and passion of Christ
moste apparantly is knowne to
the worlde. Who to thintere she
might geue occasion too others
to meditate the like, erected a fine
ly monument, called the Mounte,
which liuely worke after wardes
pitefully was rased. O moste hap-
pie woman, to happie too caigne

The displaying

amonges vs: O moſte vertuous
quene, moze woꝛthy to be crow-
ned in heauen, then to raigne vpo
earth. Who moſte patiently (as a
woman who had giuen ouer the
brunttes of this world, and had
armed her ſelfe with patience) con-
tinued to thende in the feare of
God, in pietie of lyfe, in her accu-
ſtomed deuotion, and in her won-
ted conſtancie, ſo that no aduerſi-
tie of fortune could leade her out
of that path, wherin ſhe had bene
treaded from her infancy. And
as her liſe was godly, ſo was her
death: the circumſtance whereof
Polydorus Virgilius, in the laſte
booke of his cronicle deſcribeth.
And to the intent it ſhall not bee
thought & theſe her woꝛthy prai-
ſes, are ſpoke here for flattery or
that thei be wzitte without boke,
the

the wordes of Polidorus Virgilius hereafter ensue. After the deuozement(sayth he) this noble woman was appoynted to remayne in a place in Bedfordshiere, called Kymbalton, a place for the situation of no salubzite or holsonnes of ayer: Where she beyng wonderfully armed with patience, lyued a holy and moste godly life. Afterwardes for very sorrowe & pensifnes of harte, she began to waite sicke. Which when the king herd, he entreated Eustace Cappucius, the Emperours Embassadour, to go and visite her, whose commandement accoordinge too his duetie, moste diligently with all expedition he accomplyshed. But this noble Queene within syre daies after, was affected with a great sickenes, & feling the pangs

R.ii.

ges

The displaying

ges of death begin to drawe nere
she caused one of her gentlewo-
men that was learned, to wyte
two letters: the one to the kyng,
and thother to the said ambassa-
dour. And the effect of this letter
sent to the Kinges Ma. ensueth.

**The letter
of Quene
Katherpne
to the kyng
her husband
lying upon
her death
bedde.**

My deare and welbeloued soue-
raigne and husbände, humble com-
mendaciōs togethers with my dues
tie remembred, Nowe approcheth
the houre of my death, in the which
extremitie very loue whiche I owe
too youre maiestie, enforceth me
with these fewe wordes to put you
in remembraunce of the helthe of
your soule, whiche you oughte to
preferre before al trāsitōrie thinges,
and in respecte therof to neglecte al
other cares of the bodye. For the
whiche both me your poore wyfe,
and also your selfe, you haue pro-
truded

truded into many cares and miseries. But I with harte do forgeue you, and as hartely I do wishe God to forgeue thesame, as presently with my good and deuout praiers I earnestly make petition for thesame. Moreover I commende vnto you our dere doughter Marie, the comforte of vs both, to whome I beseeche you, too extende your fatherly pitie, according to sondry my petitions here tofore made to your maiestie. And furthermore mooste instantly I desire your grace to haue a respecte vnto my poore maydens, and a time shal serue, to see them well bestowed in mariage, which request is not great being but.iii.in numbere. And that it woulde please you too cause my poore officers and seruauntes to bee paid their wages due, and that by the space of one hoale yere after my

N.iii.

departure

Our soueraigne lady
and Quene
that now is

The displaying

departure thei maie be founde of
your graces liberalitie, to thintente
thei maie not wander like maister-
les men. Finally my last request is,
that mine eies onely wyshe to see
your grace. And thus I betake you
to God. In this sorte departed
this godly womā from the cares
of her bode, to the ioyes of her
soule, the. viii. of Januarie. 1535. &
in the. xxvij. yeare of his Maies-
ties reigne. But when the kyng
read her letters, he moste louing-
ly bedewed the same with the
teares of his eyes. Thus farre
wryteth Polydore of the lamen-
table state of this noble Quene
Katherine: who for her vertue ex-
ercised in this worlde, & her loue
shewed too all sortes of people,
was worthely named of the the
good quene Katherine, And so
named

named to this present day. Whose
name not onely in heauen for her
vertuous behauour, & deedes of
of charitie, is enrolled in the booke
of lyfe, but in earth is registred
in the maine liedger of immorta-
litie. So that to remembre the ca-
lamities whiche ensued this di-
uorcement, it woulde make an
yron harte with teares too la-
ment the same, yea, if it were as
harde as the stony Caucasus, or as
sauage is the Tigres of Hircania.
And whereof sprange this mis-
erie? Doubtles by the similitudes
of godlines, which then was pre-
tended to the kynges maiestie by
certen yonge whelpes newly
crept oute of the stable, who too
byrnyng thesame to passe, inuented
a similitude of godiynes, too ba-

A.iii.

nythe

niſſe the popes authoritie, which
with all meanes poſſible with-
ſtoode theſame. But here I know
certain good fellowes wil obiecte
ſayinge: Sir, you begyn to rage
to far bpō vs poore protestantes,
& lay al this geare to our charge,
as though none but we and oure
ſcolemaſters were the doers he-
reof. But ſir I pray you, did you
neuer reade a booke made by the
biſhop of Wincheſter Deceaſed, en-
tituled of true obedience, whiche
booke inueyeth againſt the autho-
ritie of the Pope: Yes in deede
goodman proteſtāt, I haue read
the ſayde booke in latyn, and of
late I reade theſame alſo in en-
gliſhe, but howe faithfully tran-
ſlated, I leaue that to the iudge-
ment of him which wyl compare
them bothe together, befoze the
whiche

whiche is annexed a drunken prologue made by some hote spreted brother, no doubt of as fine matter as the maker coulde deuyle. But forasmuche as it is obiected that the authoz of that booke and others also inueyed against thesayd Popes authoritie, & that they were not only protestantes which sought the abandoning of thesame: Wel then I wold wythe that the protestates which were then the originalles of thesame, would do as the sayde byshop of Wynchester and other good byshoppes haue done synce, seke all meanes possible to restore thesame agayne, and to reduce that to the olde itate, whiche the protestantes for ambition, and the other for feare, did then seke meanes to displace. And as it is well

A. v,

known

with the popes authoritie, which
 with all meanes possible with-
 stode the same. But here I know
 certain good fellows wil obiecte
 sayinge: Sir, you begyn to rage
 to far bpō vs poore protestantes,
 & lay al this geare to our charge,
 as though none but we and oure
 skolemasters were the doers he-
 reof. But sir I pray you, did you
 neuer reade a booke made by the
 bishop of Winchester deceased, en-
 titled of true obedience, whiche
 booke inueyeth against the autho-
 ritie of the Pope: Yes in deede
 goodman protestāt, I haue read
 the sayde booke in latyn, and of
 late I reade the same also in en-
 glyshe, but howe faithfully tran-
 slated, I leaue that to the iudge-
 ment of him which wyl compare
 them bothe together, before the
 whiche

whiche is annexed a Drunken prologue made by some hote spreted brother, no doubt of as fine matter as the maker coulde deuyle. But forasmuche as it is obieced that the authoz of that boke and others also inueyed against thesayd Popes authoritie, & that they were not only protestantes which sought the abandoning of thesame: Wel then I wold wythe that the protestates which were then the originalles of thesame, would do as the sayde byshop of Wynechester and other good byshoppes haue done synce, seke all meanes possible to restore thesame agayne, and to reduce that to the olde itate, whiche the protestantes for ambition, and the other for feare, did then seke meanes to displace. And as it is well

A. v,

known

The displaying

knownen that it hath pleased god
to call thautoz of that boke to his
mercy since, who with a repen-
tant harte with sainte Peter, la-
mented the denial of gods truth,
so I wold it were as wel knowe
that the other (I meane Cran-
mere) had repented in semblable
maner, and would haue acknow-
ledged goddes truthe to thende.
For the one hath ended his lyfe
after natures direction, thother
hath shoztened his lyfe contrarie
to nature. The one in his bedde,
the other in the fier: the one in the
vnitie of the churche, the other in
the disoord of heretikes: the one
honorably, the other miserably:
the one as a catholyke, the other
as an heretike: the one a true mā
to God and the crowne, the other
a false man to God & the realme.
Therfoze

Therefore I appeale to al mennes
iudgementes, herein to consider,
whether partie sought destruction
of this realme, or whether par
tie moze worthy to be blamed.

The one worthy of blame, but
other worthy condemnatio. And
therefore pretended accordyng to
their dispositions, similitudes of
godlines, but denied the power
therof. The folowed subuersiōg
of abbaies, being another simili
tude of godlines perswaded by
thesayd protestantes, by whose
pytfull spoyle procedeth the de
caye of our common wealth. For
it was thought befoze their sub
uersion that all thynges woulde
be better cheape, but they became
as good cheape as thynges did in
Rome, after the makynge of the
lawe, called Agraria. For whyles
the Senatours and other rulers of

Subuersiō
of monaste
ries.

T. Livius Dec.
prima,

The displaying

*Appianus lib.
primo De bel-
lis civilibus
Roma,*

*Cicero Offic.
lib. primo,*

the citie were strutting for thallig
nementes of their porcions, the
hoale publike state was bzought
to ruyne by dissension and ciuile
warres. The landes and posses-
sions belonging to thesayde ab-
baies, beyng let slyp at liberttie
from the sure bandes, wherewith
thei were befoze duely kept to the
comodite of the realme and relief
of the pooze, are nowe neyther so
pzofitable to the owners (al thinges
considered) nor yet comodit-
ous to the common welth. It is
to be thought that some whiche
wer appointed doers about these
possessions, played the parte of a
Romane called Quintus Fabius
Labeo, who beyng appointed a
datesman betwene the Nolanes &
Neapolitanes, about the boundes
of their lades, did debate the mat-
ter

set with either of them aparte,
whē thei were come to the place,
and to thintent they shoulde not
encroche vpo eche other, the same
was staked oute indifferentlye.
Nowe in the middes there remai-
ned a parcel of ground vntouched,
which parcel of ryght also ought
to haue bene staked out to thuse
of either partes, but he adiudged
thesame to the people of Rome.
In lyke maner whyle some were
in debating the abbaie possessiōs,
and stakinge the same oute to the
kinges vse, some remained in the
middes, mete for their owne vs-
es. Thus these similitudes of
goodlines in reprocynge the ab-
batemen of their ill lyues, haue
brought both the abbaies and all
to vtter ruyne. And whiles they
were tickling the kynges maiesty.
in the

The displaying

in the eare with the abuses bled
in the same, they themselves sought
meanes to aspire vnto honoure,
not caring for the miserie whiche
myght ensue, nor yet seeking refo-
rmatiōs of the sayd abuses. What
a shewe of godlines was it, to wa-
ye, to induce so many straunge al-
teracions of Religion, after the
death of kyng Henry the eyghte,
but only to deny the power ther-
of: Did not men crye alwayes
vpon goddes booke, the worde of
the lord, the heauenly fode, the
spirite of truthe, and suche lyke:
But howe contrarie their dedes
were, too these their outcries let
themselves be iudges. Many other
similitudes of godlines haue they
brought forth, to the shewe of the
worlde, but the power of al gods
lines they utterly denye with the
effectes.

The power
of godlines
denied.

effectes. And to come to some particular pointes: haue they not denied the power of goddes word, to worke any thyng too the iustifying of manne, by the water of baptism? Haue they not also denied the moſte manifeſt wordes of god ſpoken, touching the conſecration of his reall body in the ſacramēt of thaltar, and ſay that thoſe wordes be ſpoke tropically and figuratiuely, and that they can worke no ſuche effecte, as bread to be tranſubſtanciated in to his body, although Chriſte by his Euangelistes, Apoſtles, Prophets, Doctozs, Martyrs, doth moſte playnely affirme theſame. Haue they not alſo denyed the power of God, in the wordes ſpoke by the prieſt at the tyme of confeſſion, beyng ſo playnly commaunded

DED

John. xx.

ded by Chziste saying . Whose
synnes you forgive, thesame shal
be forgiven : Have they not also
denied the power of gods worde
in the rest of the seven sacramen-
tes, abolishing syne quite out of
their cōpany as unworthy therof,
yea and the other twayne remai-
ning as they handled the, skarce
worthy the name of a sacramēt.
And as they have denyed the po-
wer of godlynes in these Sacra-
mentes : so have they also denyed
thesame in the workes of GOD
wrought by his grace in all god-
ly men, to be any meanes too at-
tayne to iustification, contrary to
the wordes of S. John saying.
To as manye as receyved hym,
(meanynge Chziste) he gaue them
power to bee made the sonnes of
God, even them that beleued in
his

John. i.

his holy name: some peradventure
will saye here, that sayth onely
includeth so this power, that no
spnde of mannes woorkes after
faith receiued, can helpe him to be
made the sonne of God. But this
their saying will not stande with
S. Johns wordes. For he sayth
that to as many as receiued him,
and beleued in his holy name, too
suche people so receiuing & so be-
leuing him, he gaue to them po-
wer to be made the sonnes of god.
Then if he gaue too them power
to be made the sonnes God, there
be woorkes wrought after saythe
so receiued, wherby they haue po-
wer (in the merites of Christe) to
be made the sonnes of God. And
thus by sayth (and not by saythe
onely) haue they this power too
woorke the will of God, whiche
D. I, woorkes

Jacob, ii.

woꝝkes helpeth a man to iustifi-
 catiō, as saint James affirmeth,
 saying: What auaieth it my bre-
 thzen, though a man saie he hath
 faith, if he haue no dedes, ca faith
 saue him? How chaunceth it then
 that the protestantes with theyꝝ
 onely faith beareth such swynge,
 & glorie so in the scriptures, siſhe
 saint James so manifestly saith,
 that withoute woꝝkes a man can
 not be saued: If a brother oꝝ a sy-
 ster (sayeth he) be naked, oꝝ desti-
 tute of daily fode, and one of you
 saieth vnto them, God sende you
 warmnes and fode, not withsta-
 nding you geue the not those thing-
 es nedefull to the bodye, what
 shal it helpe? Euen so faith with-
 out woꝝkes, is dead in it selfe. He
 also saieth in another place, that
 Abraham and Raab, wer iustified
 by

by woꝝkes, and coꝛcludeth saying,
that of dedes & not of fayth only
a man is iustified. What moꝝe
plainer woꝝdes can be wished foꝝ
to pꝛoue that woꝝkes auayle too
iustification? But what shall we
saie vnto you then (o ye peitilient
pꝛotestantes) whiche with youre
sugred talke and swete woꝝdes
haue begiled the pooꝛe people in
suche soꝛte, that thei belcue bere-
ly they shalbe saued in a beleuing
faith, without any woꝝkes at al.
What shall we say vnto you, (O
ye betrayers of your countreye)
foꝝ this your lastinious pꝛeaching
of onely fayeth too exclude good
woꝝkes, the chief state wherfoꝛe
we were boꝛne? O wicked men
woꝛse then the deuyl your father,
of whose pꝛogeny ye are lyneally
descended, What ment you here.

D.ii.

in to

The displaying

in to robbe God of his glozy, and
to bereue from his pooze mem-
bers their reliefe and fode: What
glozious similitudes haue you vs-
sed in these your practises, to be-
gile the pooze men & Hope in the
bloud of Christe, truste in his re-
demption, he is our satisfaction,
his Death only can iustifie vs, and
suche like ye were wont to vse to
instil a zeale to the hartes of your
herers, the rather to credite your
doctrine. These be swete wordes
doubtles, and mete to be hadde in
pryce of all men. But howe: as ye
meane the? God forbidde. I may
aswell saye. Dost thou beleue
in the bloude of Christe? Then
do what thou liue, his death is
sufficient. But let euery catholike
man beware of this doctrine, for
it is a lying doctryne, a deceitfull
argument

argument, and a doctrine of deu-
uels. We knowe that our iustifi-
cation pꝛocedeth of God only, by
the passiō of his derebeloued sōne
Jesus Chꝛiste. But this his pas-
sion beyng not to vs applied by
folowing his steppes, so farre as
it lieth in our powers, in doynge
the dedes of charitie, the same to
vs is not auailable. For al-
though his death is sufficient e-
nough to attaine to iustification,
yet if in the merites of the same,
we do not worke euerye man ac-
cording to his vocation, the same
to vs yeldeth no comfort. Saint
Paule therefore sayeth: that the
hearers of the lawe are not iuste,
but the doers of the same shalbe
iustified. Therfore accordyng to
the saying of Saint Iohn: let no
man seduce you, for he that doeth

i. Cor. iii.

Iohn. iii.

D. iii.

rightes

Prover. xi.
Sap. x.
Ecc. ii. vi.
Isa. l. ii. io.
Mat. v. vi.
x. and. xx.
Luke. vi.
John. v. xi.
Rom. ii.
1. Cor. v.
Colos. iii.
Gala. vi.
T. Livius dec.
4. lib. 5.

righteousnes, is iustified. The
scriptures are full of these exhortations, in doing the woorkes of
iustice the rather by Christ, & not
by faith only to attayne to salua-
tion. Therefore these odible per-
suasions of the protestantes tou-
ching this opinion, ought too be
from the harte of man clerely re-
pelled. And as Liue reherasing
the oracion of Menippus Embas-
sador to Antiochus, spokē to the
Romaines saith, that faire per-
suasions in the beginning seme
pleasant, but in thēde they be sor-
rowfull, even soo the unhappie
sermons & moze unhappy booke
made by these hedgercreping pro-
testantes, semed at the first how
pleasant stufte, but then des ther-
of, god wote, are mozte lamenta-
ble. For besides the ill opinions,
beaten

beaten into the heades of the ca^{se} Libertie &
 reles multitude, libertie of lyfe, prate of &
 hath borne suche swynge, that protestantes
 good life bereth no rule. Libertie
 by meanes of these ruffians hath
 take such holde fast, that it hath
 dashed good life quite out of con-
 tenance. Libertie is rooted so in
 mannes harte, that to moſte mē
 it is ſrākely retayned. Libertie a
 roister hath ſuch interteignemēt
 that of many he receyueth a dou-
 ble welcome. Libertie a parasite
 at euery mannes bozde, is choked
 with the ſare of many daintie di-
 ſhes. Thus moſte ſortes of men
 glad too haue libertie, care not
 what haſte they make to the de-
 uell. O deuelyſh libertie, I wold
 to G O D Germany might haue
 kepte the ſtyll: ſo Englande had
 neuer bene troubled with the. I

Apoſtrophe
 to the vice
 of libertie e
 our countri
 men in Ger
 many.

D. liii.

would

would to God thou haddest had
 all our Englyshe bier too Drynke
 Dronke with Dance and Yacob
 in Strasborowe, vpon condicio
 London had neuer reteyned the.
 I would to God thou haddest re
 mayned in Switherlande a con
 querour, so that thou haddest ne
 uer had conquest in Englande.
 For sythe thy arriual hether,
 many pooze men by thy vngraci
 ous marchaundise are vndoone.
 Many a good Englyshe man at
 the first glad to entertaygne the,
 for curtesie as a straunger, wold
 now be rydde of their guesse, but
 they cannot. But I truste shortly
 to see the bankroute and glad
 to fflye the realme. I heare saye
 thy pooze companions now in
 Geneva, Emden, Frieslande, Strasbo
 rough, and other places of Ger
 many,

nye, curse the time that euer they
 knewe the and thy haunte, if cre-
 dite may be geuen to the coiners
 fro thence. Whose miserie is such
 that a chamber as bygge as a
 Swynecotte is of as good rente
 as the best marchauntes house in
 Londo. And no maruaile though
 our coznerkcreapers be so frende-
 ly welcomed, paying soe well for
 their welcome. I heard saye of
 one in Grauesende Barge, be-
 lyke some pilgryme of Goddes
 churche, that the pooze menne of
 that countrey which in dede were
 very pooze, before the repayze of
 our englishmen thether, are now
 become iolye fellows. And by
 what meanes thinke you? By
 lettynge out their cotages in the
 towncs to our countreymē. Who
 because they be glad to haue thē,

The report
 of a pilgrim
 that came
 from Gods
 churche.

D. v.

vle

The displaying

ble no debating of the matter, as
we do, but bidde them aske and
haue. And they straying small
curtesie, are contented too take
their offer. O lamētable cases of
a sorte of thirstie soules, whiche
for the thirst of the lordes worde
as they cal it, do thirst after their
owne destruction. The Lordes
woorde was taught here & esta-
blyshed longe befoze your dayes,
and the hole lāde beleued therein.
And wil you deuise a new lordes
woorde to cole your dzonken sto-
maches: Hath Germany a better
lordes worde, then þ̄ wherein eng-
land first did instruct you, & bring
you vypp from youre swadlyng
cloutes? Are you wiser thē your
fathers, oz moze skilful then your
mothers: Thynke you to be sa-
ued, moze then your parentes, oz
doe.

Doe you iudge them already con-
 dempned? For either of you are in
 harde cases. Well well, consider
 your cases and repente in tyme.
 Get some of that precious roote
 called Baaras described by Ioseph *De bello Iud.*
 phus, whiche for euell spirites is *Lib. 7. cap. 25.*
 very medicinable, and dispatche
 the sprites out of your stomakes.
 Whilsomer mone is past, you se al
 your deuises will take no place.
 The nest is founde and the bur-
 des are taken, and in cage. Your
 triformed bookes can beare no
 stoyng. Men regarde not Tur-
 nors boke of the wolfe, nor yet the
 cropeared fore, Hornes Apologie,
 Bales vocation, Poynetes folpsh co-
 futacion against the lerned trea-
 tise of doctor Martin stande in
 no steade, Noxes doctrinall of the
 Masseboke, and your newe reu-

The bokes
 of the bre-
 thre & perse-
 cuted flock
 by the made
 sithe their
 runninge a-
 waie into
 Germany.

ued

The bird in
the wall.

lordes worde: and haue you not
herein an outward face of godli-
nes, and in very dede denye the ef-
fect thereof. The partie which
played boe pipe in the wal, called
the Wynde in the wall of Alders-
gate streate, at such a tyme as she
was examined, wherfore she had
so deluded the world, she answered:
the lordes worde caused her
so to doe. And the poore wenche
afterwardes making an open con-
fession of her practise, and desy-
ryng the people at Paules crosse
to forgiue her, & to praye for her,
made this exclamation vpon the
and the like which had procured
her to do that feat, saying. Wo be
vnto you heretikes, why vpon you
all, that thus haue the Lorde in
your mouthes, and the deuell in
your hartes. This present daye
haue

haue I a good cause to crie oute
vpon you, that in this sorte haue
brought me to offende God and
the Quenes maiestie in this my
late practyse, and to be a galsyng
stocke to the hoale worlde to my
gret shame. And therfore beware
good people beware of these here
likes, for as thei haue vndone me
in counsailling me to attēpte this
wicked enterpryse: soo they wyll
vndo you all, vnles ye take hede
by times of their noughty opini-
ons: With many other woozdes
spoke by her with weping teares
against those mischeuous persōs.
And there by þe preacher that day
(maister Wymley) the hole circū-
staunce of that practyse, was vt-
tered and was of the audiece be-
ry much abhozred.

So I dare saie þe partie which The Catte
did hāge by the Catte in Cheape that was
syde,

hanged by
in Cheape-
syde.

syde, in mockerie of priestes, and
delusion of the blessed sacrament
of thaltar, thought that seate to
be a worthy enterpryse. And I
dare say, thought himself a stout
champion of the faith, especially
escappng scotfree. But lette hym
take hede, it is an olde said sawe,
Qui mockat mockabitur, he may perad-
venture mocke so longe till he be
mocked himselfe.

The disfi-
guring of
S. Thomas
picture.

And he also thought himselfe
a tolp fellowe that did mangle the
poore picture of saint Thomas,
placed ouer the porche of Saint
Thomas of Acre by y^e worthe-
full companie of the Mercers.
Who could not tell what other
despight to worke to the Saint,
but to disfigure the picture. But
Syr, dyd you neuer heare tell of
this prouerbe, *Non est bonum ludere cu*
sanctis

Pandis, it is not good to mocke with
 santes: well I feare me you wil
 mocke so longe til you wil mocke
 at the gallows. And I dare sate
 if this man had bene demaunded
 why he did so, his answere wold
 haue bene, the lordes worde pro-
 uoked me. Thus of the Lordes
 woorde in all their doynges, they
 make a shypmans hoose, to vse it
 as they liste to do good or ill. The
 deuell in his attemptes as well a-
 gainst man the excellent creature
 of God, as also againste Christe
 himselfe, vsed the titles and pla-
 ces of Goddes worde. And is it
 any marueile, though his vnfa-
 uored ministers practise their mai-
 sters lessons? Crowe ye that fa-
 ther Browne the Broker of Bed
 lem, could seme so pleasant a mā
 to the protestantes, and it were

Browne
 commonly
 called fa-
 ther browne

The displaying

not for his cloake of gods worde
that hydeth his shephardes ap-
parell: Could his penitche prophes-
cies be hadde in suche estimacion
amonges the warme bʒethʒen,
without his dissimulate besture
and his staffe lyke a shepehook?
would the marchant men of Lon-
don with Pet peny ale, Sympering
Sylle, and other fleeryng flurres,
their wines vse their accustomed
peregrinacions and pilgrimages
to visite the blissed Rode, called
pooze father Browne, that hath
the lordes gistes, at Fillington,
Barnet and other places aboute
London, were they not moued
with the spʒite? In lent was. xii.
moneth, at suche tyme as good-
man Browne was newely crept
out of Bedlem, and then lying at
Fillington, to rest his soʒy bones,
I harde

The lordes
giste.

The history
of certen as-
semblies

I harde tale of many prodigious whiches re-
wonders, wherof then he enfor- papied to fa-
med the congregacion. And I be- ther browne
ing glad to here þe prophet speake, at Allington
resorted thether with two gent-
lemen of myne acquaintaunce,
who were desirous to se the ma-
ner of the symple soule. When
we came thether we vnderstoo-
de he laye in a typlyng house,
next the signe of the Mermayde.
But our inquisition too knowe
where hee lodged was by a se-
crete meanes. At our entrie in- A counte
to the house, there was neuer a prophet:
worde but gossepe, all was whist.
For priuely in a corner certen gos-
seps were in a marueilous secret
talke with father Browne: A
trowe he was tellyng thei for-
tunes or such lyke. At lenght thei
broke of, Then one gaue him spi-

Oblacions
to father
Broune.

The displaying

Gestures of
one of that
semblies.

res to comforte his weake sto-
make, another gaue hym salues
to grease his bones, whiche be-
fore were anoynted with a blisse
begger, another suger. And after
their oblacions thus made, they
departed. Thē wēt he into a par-
lor wher was assembled another
route, who very sore longed for
his comming, partely accusynge
him of his lōge tarriance. Being
seiled to talke, the two gentlemē
and I with diuerse other stepped
to the doze partely to heare what
he sayde, & partely to marke the
countenaunces of thassemblie.
For no man except he was of spe-
ciall acquaintaunce, could be ad-
mitted to go in. Where secretly
he was demaunded questions.
But for the mosse parte we could
here no worde, but the Lorde be
prayed,

prayed, and sawe sondry eleua-
tions of their eyes towarde the
top of the house, and suche lyke.
In fyne befoze he had done, com-
meth in a poast, a pzentise of Lō-
don, to tell him his maistres was
come. Forthwith Browne brake
of from that company and went
to the pzetypce maistres, who had
belpokē a parloz hard by. Whome
we with diuers other folowed.

And at the first salutation he cal-
led her mother, and very ioyfully
greted her. And after the mother,
the sonne & the sisters, had with
sondry blissinges and congratu-
lations wel clawed one another,

A very pōg
mother for
such an oī
Squer.

Jacke pzentise was called in for
his testament, who reaching the
same from his girdle, deliuered it
to his maistres and turning the
boke, she turned to a place of S.

Jacke pzeu
tise and his
testament.

The displaying

Math. v.

Brownes
mothers
exposition
vpō a place
of the testa-
ment.

The dewe
of h lordes
worde.

Matthewes gholpel, where christ
saith to his Apostles. Reioyse,
your rewarde is great in heauē, for so
haue they persecuted the prophetes
whiche were before you. &c. **O**
good father Browne (qd his mo-
ther) howe haue you been perse-
cuted for the wordes sake, what
persecution haue you suffered fro
time to tyme: But the Lorde be
praysed for your deliuerie and cō-
stancie in quiet suffering thereof.
The prophetes, christ saith, hath
been so handled. Therefore be of
good cheere mā & take no thought,
For one daie I truste we shall all
be mery in the lord, and shall haue
the dewe of the worde once more
be sprinkled vpon our faces, at
what tyme I trust we shall be euē
with these shauelyng priestes, &
shall haue their crownes a litle deper.
Yes

Yes mother (quoth Browne) I am ^{brother} of good cheere, for I haue good wordes to cause so to be, for I am cheryshed his mother. of suche good women as ye are, that I lacke nothyng. And howe then can I be sorrowfull hauing such cause to be mery in the lord? In the meane tyme certen other Sisterwiues I thinke thei wer, ^{Sisterw-} for their apparayle were freese ^{ues or puer} robes, and certen marchantmen ^{wues,} tarried in the courte withoute, one asking another whē the preaching time was. And we hearing of some sermon towarde, leauing Brown's communication with his mother, walked by and doune in the courte. Not long after, Browne cometh forth with his mother and sister, and Iacke prentise also with his testament: Browne wente into the Stable ^{P. iiii.} where

The displaying

**Browne &
his Iade.**

**Brownes
Sermon.**

where farrying a while belyke in
doing his busynes, anone he cal-
led in the cōgregacion, & amōges
them thrust we. Where Browne
leanynge vpon hys horsebacke,
whiche was a iade scarce worth
syre pence, sitting vpo the maun-
ger, he beganne to alledge certen
places of Ecclesiastes withoute
booke, one vpon another in hea-
pes. Then beganne he to talke of
thre Religions. The one he ter-
med my lord Chauncelors reli-
gion: the other Cranmers, Laty-
mers and Kiddleys religion: And
the thirde he called goddes Reli-
gion. My lord Chauncelors, he
sayde, was nought. Cranmers &
the others religion not good: but
Goddys religion was best. With
suche other bayne woordes not
worthy the tyme in rehearsal. And
hearing

hearing this beastly talke, we departed lamenting the great folly of the people, whiche in this sorte dyd dayly spende their tyme too heare suche lying spirites. And goyng homewardeg, we met dyuers companies both of me and women, of purpose going to Islington, to heare the sermon of this peltig prophet. But within a whyle after I heard saye, thys father Browne & his brood with the congregacion, were remoued from that place and were dispersed into corners. Truly pitie it is he is suffered in this sort to range the countreis without restraunte, not only for corrupting the people with ill opinions, but also for disseminating his baine prophecies to excite rumors. But this opinion I haue of Browne, that
D. v. he had

The displaying

he had rather liue a proude confessor then burne a stinking martyr. With many such similitudes of Godlines, manye of the protestantes in our tyme be inspired. Here myght also be reherfed the zeale that the lame mā that was burnt of late at Stratford had, when he called for his croche, too haue the same likewise to be burned with him, thinking without the same he could not merit the crown of martirdome. And thus they haue certen resemblances of godlines, and deny the power thereof. And in vsing these their counterfeit zeales, they doo not onely mocke with God, but they deceyue his poore people with increasing their frayle natures, with a thousand mo of these their practises, whiche here I omitt. And these

The lame mā's croche that was burnt at Stratford.

these their folyshe deuyses are so
folyshe, if they be duely marked,
that nothing can be moze folishe.
And if it be well consydered, any
Indifferēt man may sone discerne
to what ende their purpose is to
Directe thesame, for thende is ei-
ther to bringe their conceived o-
pinions in credite with the world,
oz els to stirre vp wicked bzutes
and lies vpon the magistrates, &
suche as please not their fancies
to make bpzoares and comorions
within the realme. Therby to ree-
desie their cōfused church, oz els
to seke the destructiō of this said
noble realme, and vs all the peo-
ple thereof.

And cōcerning the other vices
whiche are of these sortes of mē,
wherof saint Paule prophecied,
because they be partly described
befoze,

The displaying

before, I purpose now to conclude, exhorting all men that entend to aspire to saluacion, to waye diligently the pzemisses.

Firste to consider the vnitie of Chzistes churche, whiche in all thinges touching our faith, vni-
formely doth agree: and to consi-
der the sundrie factions of p pzo-
testantes vpon the fapth, wherin
they do not agree. Waye their
falthode in alleging the places of
the scriptures, onely to say euil of
the churche, and to misrepozt the
same. Wonder the wordes whi-
che S. Paule pzophesieth vpon
sondye heretikes, whiche should
come, denying marriage, and ea-
tyng of meates to bee vtterly
nought, and howe maliciously
they applye the same vpon the
Church, whiche with honoura-
ble

ble wordes doth commend them
bothe. Perceiue aduisedly with
your selues what cause the Pro-
testantes haue, to shorten their
lyues by fyre, and what cause
they haue to call their iuste pu-
nishementes persecutions. And
consider with youre selues the
state of Christes Church in the
beginnyng, and the state thereof
at this present, which in one vni-
tie of doctrine is all one, though
not then so firme as it is now.
Waye also the folly of the vn-
godly, whiche presumptuously
challenge to them selues the tyt-
le of Martyrs, and more fondly
offer themselves to fyre, not com-
pelled therunto as the true Martyrs
were, but obstinately, as who
would saye, in the despite of the
Church. Examine with your
selues

The displaying

selues also what saith the church
of Christ teacheth, whether it de-
nieth God, refuseth the sonne, or
contempneth the holy ghost, as
Infideles and other miscreantes
do. Amonges whiche infideles, if
these menne suffered, then moze
truely they might name themsel-
ues Martyrs. But the church
professeth with moze sinceritie,
that God whiche they do, that
Christe, that holy ghost that they
do. The Church dothe teache
the sacramentes to be in numbze
vi. as the scripture leadeth, and
as the Apostles tradicions and
holy doctours do prescribe.
The Church in nothing concer-
nyng the substance of religio doth
varie or altar. The church tea-
cheth that the inuisible bodye of
Christ, sytting at the right hand
of God

of God the father, is here in the
visible formes of breade & wyne,
inuisibly contained in the sacra-
ment of the Altare, the Dearest
iewel whiche Christe lefte vpon
earth, and offered of the Priest
in a lyuely and pure sacrifice at
Mass to God the father, for the
comfort of the whole church, ac-
cording to the prophetic of Mala-
chie the prophete, speaking in the
name of God the father these
wordes. I haue no wyl and pleas- *Malach. 1.*
sure in you, and I wyl receiue no
offering or rewarde at your hande:
From the rising of the sunne, to the
setting, my name is great amonges
the Gentiles, and in euery place there
shalbe sacrifice done, and a pure and
cleane oblaciō shalbe offered to my
name. The church also teacheth
the adozation of this moſte pure
sacrifice,

The displaying

sacrifice, not þ outwarde formes
of bzead and wyne, but the body
of Chzist inuisibly therin contai-
ned. The churche teacheth all
kyndes of lyuely and holosome
doctrine, as Fasting, Prayer,
Charitie, Almesdedes, Amend-
ment of lyfe, Denounce, and all
other good workes mete to be ob-
serued of a chzistian man. Ther-
foze waye with your selues ones
moze, what cause haue these
gracelesse menne thus to misre-
port the church, oz to spende their
lyues against the churche. Then
synally consider whether those
vices reherfed by saint Paule,
whiche should be mozte frequen-
ted in the latter tyme, were not
mozte practised of the saied Pro-
testantes. Whiche thynges duely
considered I shall mozte humbly
exhorfe

exhorzte all menne for the loue of
 God, and in the passion of his
 sonne Iesus Christe, and in his
 name, that ye al speake one thing
 and that there be no dissension e-
 monges you, accordyng to the
 counsaile of saint Paule to the
 Cozinthians. And that ye maye
 be a whole body of one mynde, &
 meanyng, entreating you also in
 like maner, as he doth in another
 place, sayng: Whatsoeuer thin-
 ges are honest, whatsoeuer thin-
 ges are iust, whatsoeuer thinges
 are pure, whatsoeuer thinges are
 conuenient, whatsoeuer thynges
 are of honest repozte, if there bee
 any vertue, if there be any praise
 of learning, those same haue you
 in your mynde, whiche you haue
 bothe learned, & receiued, heard,
 and also seene in me, the same
 things

A. l.

things do, and the God of peace
shalbe with you. Whiche counsaile
if we followe, doubtles we shalbe
the membres of one bodie, not re-
pugnant, or obstinate, but meke &
obedient. Then shall we banishe
all sectes and opinions, and re-
mayne in concord & unitie. The
shall wee saye with the prophete
David: Beholde what a pleasant
thing it is for brethren to lyue in
unitie. Then shall we reedifie
our auncient common wealthe,
whiche by discorde we haue lost.
Then shall the membres agree
with the belly, whiche with dis-
corde in maner was consumed for
hunger, as Menenius Agrippa tel-
leth the hystorie, when he went a-
bout to recõcile the commons, to
the obediẽce of the Senators. The
shall we be invincible & without
feare

T. Livius dec.
prima, lib, ii.

fear of fozein realmes. The shall
we be impregnable without feare
of any nacio. And finally we shall
be acceptable to hym, that is the
author of attonement, whiche
is Iesus Chyiste the sonne of the
the lyving God. To whome
with the holy ghoſte, be
all prayſe and ho-
nor for ever.

Amen.

(.)

An Index or Table, mencio-
ning suche speciall matter as is
before conteigned in this
present volume.

A.

Abboates of Beding, Colchester,
and Glastonburge, and of thep
death. fol. 69

Abstinence how profitable a thing. fo. 27

Abstinence of the Persians. fol. 29

Acton a traitor & heretic. fol. 46. 103

Adoraciō of the sacramēt of thalter. fo. 128

Aeneas verses to Dido. fol. 31

Agamemnon and his sentence rected out
of Seneca. fol. 9

Albanus a true martir, and died for the
catholike fapth. fol. 66

Alcibiades. fol. 41

Alexander the great & his cōtinēcie. fo. 72

Almeides. fol. 34

Anabaptistes in Englande. fol. 18

Anne Askewe with her stoutnes and be-
hauour in the time of her death. fo. 47

Antonius an olde father. fol. 18

Ancient ordres in this realme for brin-
ging vp of pouche. fo. 93

Apelles the heretike. fol. 75

Answers of catholikes too obie-
ctions. fol. 13. 108

The table.

Apostles purchasing.	fol. 34
Apostrophe to the vice of libertie & our countrey men in Germany.	fol. 116
Apollithigma of Papius & Bassianus.	fo. 31
Apprentices & their ill education.	fol. 97
Aristotels rebuke to Calisthenes his scoller.	folio. 31
Arrius of Alexandria.	fol. 61. 75
Arrogancie and selfloue the causes whp our cousterfaite martirs do burn.	fo. 48
Ariemisia quene of Caria compared to our gollepes whiche are in loue with oure merp martirs.	fol. 63
S. Augustine for the burning of heretikes.	folio. 43. 59
B <i>Aras</i> a rote medicinable againt ill spirites.	fol. 118
Bale the freer reuenged vpon a worshippfull man of Hamplshire.	fol. 101
Bales boke called his vocation	fol. 118
Beastes be not ingrate	fol. 97
Bishops effeminate.	fol. 80
Blandina a virgine and true martir of Christe.	fol. 47
Blonde Baparde and his corage	fol. 48
Boasters.	fol. 87
Bones of our supposed martirs of some of their confessoys preserved for reliques.	fol. 62

The table

Bookes of the brethren in Germany.	fol. 18
A Bischop taking upon him the office of preaching.	fol. 19
Browne the shepheard, commonly called father browne.	fol. 22
Brownes mother.	fol. 23
Brownes mothers exposition, upon a place of scripture.	fol. 23
Browne and his Iave.	fol. 24
Brownes sermone.	fol. 25
Brutus the first consul in Rome.	fol. 34
Burning of heretikes.	fol. 40
Byrde in the wall in Aldersgate Strete.	fol. 120
Caius Pontius the Samnite.	fol. 14
Caluine.	fol. 17
Candaules kyng of Lydia.	fol. 6
Cranmere.	fol. 19
Cranmere late byshop of Cantorbury a craptor.	fol. 103
The Catholiques how they auoyde the place of S. Pauls to Timothe, objected by the heretikes, and the right sense therof.	fol. 23
Catholike churche in all thinges obserueth an orde.	fol. 29
Catholike churche perswadeth good life.	fol. 34.

The table.

Catholike religion in this realm both long it hath continued.	fol. 91
The Masse that was haged bp in chepe of the.	fol. 120
Catholike church what it is.	fol. 12
Catholike church how to know it.	fol. 12
Carostadius and his apostles.	fol. 14
Causes of our miserie.	fol. 10
Causes wherein men ought to spende their lyues.	fol. 54
Causes why the protestantes in kynge Edwardes tyme did not punish the catholikes by death.	fol. 70
Causes wherein women ought to spende their lyues.	fol. 78
Causes of Goddes plagues.	fol. 91
Causes why Englishmen be welcomed in Germany.	fol. 112
Centaurs certain monsters.	fol. 14
Chrysostome proueth that ponge by doctres did not.	fol. 27
Chrysostome for y punishing of heretikes.	fol. 6
The Champion of the fapth.	fol. 118
Circes cuppes.	fol. 13
Codrus kyng of Athens.	fol. 35
Communion table & proceedings about the same.	fol. 80
Confused ordres about the late com- munion.	fol. 83

The table.

Constance wherein our martire triumphe. fol. 51

Maister Christophersonnes booke against rebellion. fol. 103

Conetonsnes. fol. 84, 85

Crumwell. fol. 102

The croche of the lame man that was burned at Stratford. fol. 111

Cursed speakers. fol. 89

D.

The death of quene Katherine. fo. 107

Demosthenes tale of an asses shadow. 49

Despylers of the godly. fol. 29

The difference betwene the catholike &

Seismaticall church. fol. 112

A discourse touching the burning of heretikes. fol. 40

Disobedience to parentes. fol. 92

The doctrine of the church. fol. 127

Donatus the heretike. fol. 75

A duche man and his opinion. fol. 19

A ducheman and his hypocrysie. fo. 46, 57

The Duke of Northumberland. fo. 102

E.

Elders and ministers and of their late wicked preceptes in the church. fo. 5. 6

Emden a cytie in Friesland. fol. 116

Englande the mother of vs all. fol. 6

The table

Era and their abstinence? fol. 13

A text of Elsie the prophet, very impu-
sed of the protestantes against fasting. 33

Echelbert. fol. 91

Example of an orator & Emperour. fo. 39

Example of a Mason. fol. 82

F.

Fable of the Crabbe. fol. 94

False accusers. fol. 99

Fast. fol. 33

Fervencie of the Apostles. fol. 77

Freer Deeto hurt with a stone. fo. 100

Freer Bale revenged upon a worshyp-
full man of Hampshire. fol. 101

John Fisher bishop of Rochester. fo. 68

G.

GEnena. fol. 116

Geasures of an assembly that repa-
red to Browne the shephearde at Al-
lington. fol. 112

Glorious wordes of protestantes. fo. 114

Gollesps and parrottes of the newefound
worlde. fol. 74

Gollesps promoters of heresie. fol. 71

Graves of dead men overthrowen. fo. 85

Gyges tale out of Plato applied to the pro-
testantes. fol. 6

Gyges ringe and the strange nature

The table

thereof.	
H eresie & the definition thereof. fo. 12	
Heresie a common woman. fo. 13	103
Heresies in the primative church. 15	
Heresies why they were not punished in the primative church. 60	
The heavens disposed to wonderful inclinations in the beginning of Luthers doctrine. fol. 15	
Hilone Simon Magnus heretic. fol. 75	
The heathen punished the despisers of their religion. fol. 41	
A notable historie of a true martyr. fo. 12	
The historie of certain assemblies which repayed to father Browne lying at Ellington. fol. 12	
S. Hierome for punishing of heretics. 102	
Hooper. fol. 17	
Hornes apologie. fol. 118	
Hospitalitie of our late Apostles. fo. 85	
Huguenot sect in Germany. fol. 19	
Hydra the serpent. fol. 14	
I ake prentice with his testament. fol. 123, 124	
Ignatius a true martyr. fol. 53	
Ingratitude. fol. 96	

The tables

Infidelitie.

Joane Butcher of Kent and her opinion fol. 12. 25

Joane Butcher and her Countess when she was burnt. fol. 47. 19

John Lawode the Quenes printer, whose name the breshien in Germany put to some of their libelles as Imprinter therof. fol. 118

Julianus apostata. fol. 82

Justification not by sayth only. fol. 112

Iustinus martyr. fol. 53

Exon. fol. 14

K.

Queene Katherine denoiced. fol. 104

Queene Katherins letters written to her husbando kyng Henry the eight upon her death bedde. fol. 106

The kynges message that now is kyng Philip. fol. 89

L.

Lamentacion made by the people for the death of s. Thomas of Canturbury as Latymers combate with Sir Thomas Dramer his spirit. fol. 44

Latymers wordes to proue that it is the cause and not the death that maketh the quarrell good. fol. 47

The table.

London ladies.	fol. 77
Lucilla.	fol. 75
Lucius king of this Realme.	fol. 91
Lucerna of Rome.	fol. 79
Luther and his opinion.	fol. 16
Libertie of life.	fol. 116
M.	
M. Arcion the heretike.	fol. 75
M. Marcionites people of his secte.	fo. 66
Makebraies boke.	fol. 118
Masfolus king of Caria.	fol. 63
Menippus wordes, Embassadour to Antiochus.	fol. 115
Michol kyng Dauldes wyfe.	fol. 78
Coliterfapte martirs and their deathes with their toyes vled in the tyme of the same.	fol. 47
Monasteries & Abbates subuerted.	110
Montanus an heretike in the primitive church.	fol. 66, 75
Monkes of the charterhouse with the causes of their death.	fol. 68
Sir Thomas More.	ibidem
A Monaster brought forth in Germany, in the beginning of Luthers doctrine with the description thereof.	fol. 15
Musculus.	fol. 17
Mutius Scauola and his stoutnes.	fol. 54

The table.

N.

- N** *Asurtium* an herbe. fol. 29
Nature contented with a litle. fol. 23
Nicolans the heretike. fol. 75
Noxes doctrinal of the *Masseboke*. fol. 112

O.

- O** *Obiects* of heretikes. 13. 22. 65. 108
Obstinacie the cause of error. fol. 10
Oblacions or offerings to *Wolunt* the
shepheard. fol. 122
Oecolampadius and his opinion. fol. 17
John Oldecastel and the cause of his
death. fol. 102
Oldecastell a traitor. fol. 102
Oldre. fol. 102

P.

- P** *Paulus* an Auncient father. fol. 28
The Persians abstinence. fol. 29
Peter Martyr. fol. 17
Pet penyale. fol. 121
Phaeton and of his climbing vp to his fa-
thers chariot. fol. 7
A Pilgryn of *Goddess* church. fol. 117
Philomena. fol. 75
Philip Sannio. fol. 86
Pompeius apothegma to *Marcellinus*. fol. 97
The parable of the *Cockle* objected by

The table.

the protestances and the meaning thereof.	fol. 19
The Pope's authority banished.	fol. 104
Polycarpus a true martyr.	fol. 13
Poyntes doctrine with his three booke.	24
Poyntes falsehode.	fol. 25
Poyntes booke against the learned treatise of doctor Martyn.	fol. 118
Poyntes specially to be requirred in a martyr.	fol. 50
Power of godlynes denyed.	fol. 111
Practices of the protestauntes.	fol. 22
Pragme of prelates newe reuised.	fol. 118
Presumption and the rewarde thereof.	8
A Priest and of his strange opinion a- bout twenty yeres past.	fol. 18
Priestes married what wome they vled to marrye.	fol. 74
Prisca and Maximilla.	fol. 75
Procedynges.	fol. 80, 81, 82
Proude protestantes.	fol. 88
The Protestantes how they plaid these partes after they had corrupted the no- bilitie.	fol. 6, 7
The worde Protestant what it is.	fol. 8
The protestantes without vniuersitie of doc- trine.	fol. 14
The protestantes how they peruert a text of S. Paule. 21. et deinceps.	

The table.

The protestantes in shepes apparell. fol. 35
The protestantes fall. fol. 35
The protestantes with one truthe come
to confounde another. fol. 38
The protestantes consciences. fol. 36
The protestantes are bastards. fol. 36
The prayer. fol. 38
Wutts a Tamer & his opinion. fol. 18

Q.

Quene katheryn deuorced. fol. 104
Quintus Fabius Labeo. fol. 110

R.

Remedies to auoyde synne. fol. 33
A synge of a strange nature. fol. 6
Rogers burne in Smythfielde, and of
the sonde Imaginations of many in
the tyme of his death. fol. 64

S.

The Sacramēt of the Altar. fol. 83
Semiramis poesie in reproche of con-
tousnes. fol. 86
Sectes that did forbide meates to be
eaten. fol. 16
Sermons pleasant. fol. 30
Scipio Africanus and his continēcie. fol. 73
Selfloue and yelding to the flesh. fol. 71
Scriptures to proue the burnynge of

The table.

heretikes.	fol. 41. 42
Similitudes of Godlines.	fol. 103
Simon Magus.	fol. 75
Simon that begyled the Troians.	fol. 65
Shooting of a gonne at the preacher at Paules crosse.	fol. 100
Sir Thomas Seymer rayled vpon by Latimer before the late kynges Ma- iestie.	fol. 44
George the preacher.	fol. 47
Sister Wolues.	fol. 124
Socrates.	fol. 41
A spiritual boape liden for by Bionnes mother the Shephearde.	fol. 123
Strasbourg a cytie in Germany.	116
Striking of p priest at Westminster.	100
Foure suffer men of late burnt & their opinions.	fol. 19
Syrenes wherof Homere maketh mencio.	22
Sympering Sylle.	fol. 181

T.

T Auntes whiche procede out of the mouthes of our martyrs.	fol. 50
Thas the harlot.	fol. 76
Thalestris queene of the Amazonas.	fol. 76
Saint Thomas of Cantorbury and his martyrdome.	fol. 69
S. Thomas picture disfigured.	fol. 110

The table

Thaborites a late secte in Germany.	fol. 19
A sort of saynt Paul perverted by the protestauntes.	fol. 21
T opes of our false martyrs in the tyme of their deathes.	fol. 42
Themistocles Apothegma to the Atheniens.	fol. 97
T raitors.	fol. 102
T hrowyng of a dagger at the preacher at Pauls crosse.	fol. 100
T rucebreakers.	fol. 98
Turia a Romaine matrone.	fol. 79
T urnors solempne booke of the wolfe.	118
T ruereliques contempned.	fol. 63
A Tpler and his opinion.	fol. 12

V.

V nthankfull.	fol. 95
V irgins of the cytie of Separta .	fol. 79
T he vnitie of the churche.	fol. 20, 21, 126
U nite is the badge of the churche.	fol. 10

VV.

W akenes of women.	fol. 76
W omen euer learnyng, and neuer a- ble to attayne vnto the truth.	fol. 74
W omen promoters of heresie.	fol. 75
W hether it be the cause of the death that maketh a martyr.	fol. 44

The table

What tyme the temporall sworde began
to serue the gospell. fol. 60
Popes of certen men called Mimi. fol. 79
Wopat and his practise. fol. 79
Wopat and his treason. fol. 102
Wordes of the ignorant people upon
the heretikes passing to death. fol. 43
Wordes of father Peyloc a freer of Grene
wiche, touching the partie that dyd
hurte hym. fol. 101

Y.

Yacob and Zianee of Straffborough.
fol. 10.

Z.

Zwnglins and his opinion. fol. 16

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VV

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